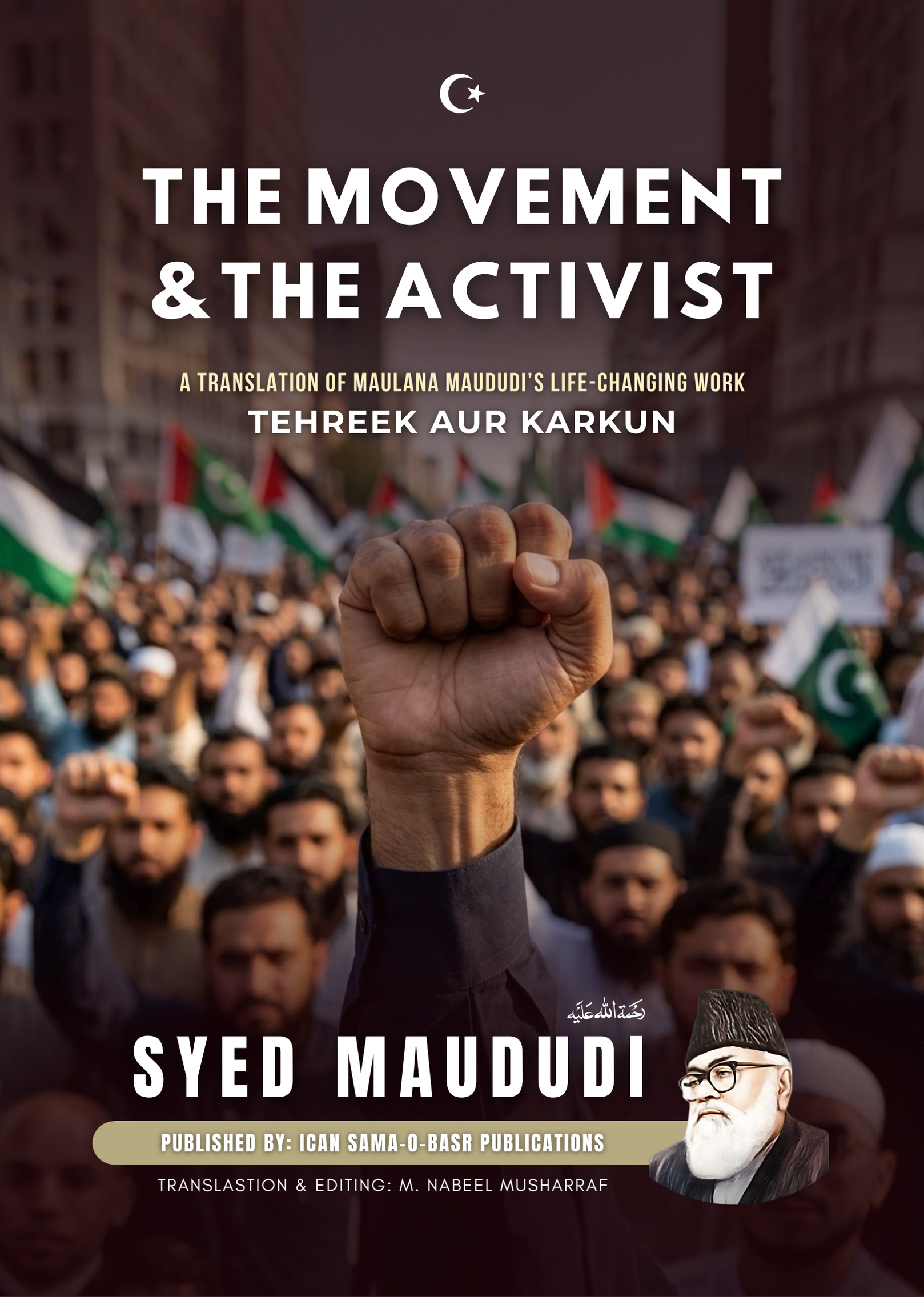
THE MOVEMENT & THE ACTIVIST

A TRANSLATION OF MAULANA MAUDUDI'S LIFE-CHANGING WORK

TEHREEK AUR KARKUN



رحمۃ اللہ علیہ

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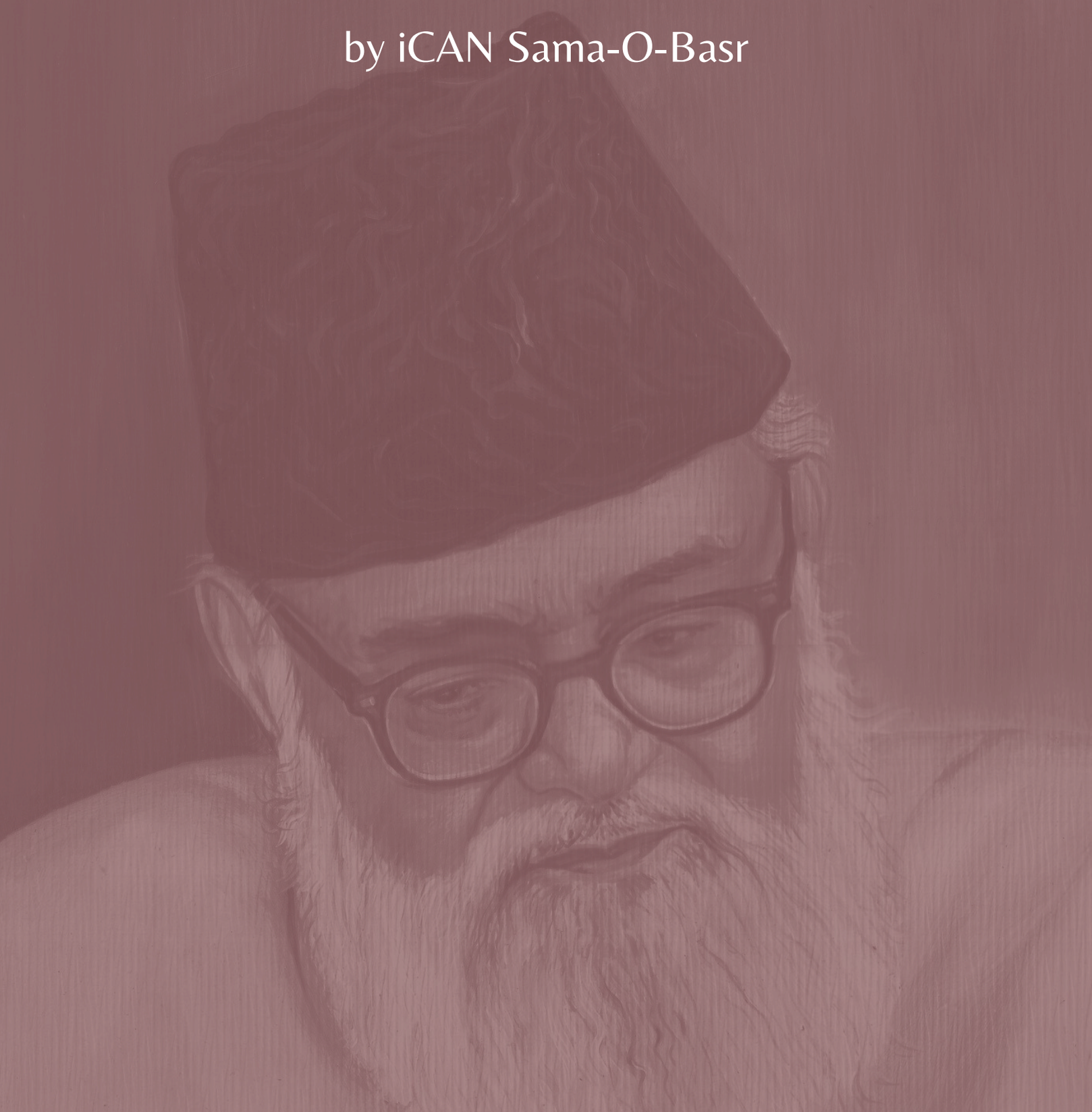

Dedicated to

Br. Amir Rajput - Central President, iCAN (Session 2025–2027)

At whose request this translation work was initiated.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لِوَجۡهِ ٱللَّهِ لَا نُرِيدُ مِنكُمۡ جَزَآءً وَلَا شُكُورًا

Only for Allah's pleasure! We neither seek reward from you nor thanks.

Sama-O-Basr

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Introduction to the Compiler

The beautiful book in your hand is a compilation of selected speeches and writings of Maulana Syed Abul A'la Maududi (may Allah be pleased with him)—one of the most prolific, comprehensive, and polymath scholars of the twentieth century. These addresses, delivered on different occasions to the workers of the Islamic movement, were meticulously preserved, arranged, and presented in book form under the title *"Tahrīk aur Kārkun"* (translated as "The Movement and the Worker") by Maulana Khaleel Ahmed Hamidi (may Allah be pleased with him).

The compiler of this work was not merely an editor or translator, but a lifelong companion of Maulana Maududi, a devoted worker of the Islamic movement, and a tireless servant of Islam. His deep understanding of the spirit of the movement, his personal experience of organisational life, and his intimate association with Maulana Maududi enabled him to select, arrange, and present these writings in a manner that speaks directly to the hearts and minds of the workers of the Islamic Movement.

In the following pages, we briefly highlight the life, character, and services of Maulana Khaleel Ahmed Hamidi, so that the reader may better appreciate not only the value of this compilation, but also the sincerity, insight, and devotion with which it was prepared.

Early Life and Education

Maulana Khalil Ahmad Hamidi was among that rare class of the workers of the Islamic movement whose entire life revolved around sincere service to Allah's cause. From an early age, his learning, spirituality, and practical

choices fused into a single commitment: disciplined struggle for Islam, grounded in knowledge and sustained by moral integrity.

Born on 23 June 1929 in Hamid, district Firozpur (pre-Partition India), he grew up in a deeply religious household. Like his father, Maulana Fath Muhammad—himself a student of Maulana Anwar Shah Kashmiri—he was a *hafiz* of the Qur'an. He completed *Dars-e-Nizami* at *Madrasa Arabia Hanafiyyah*, pursued advanced studies in grammar, Fiqh, Arabic literature and logic at Karnal, and earned the *Munshi Fazil* qualification from Oriental College.

Yet for him, knowledge was never an end in itself. From his student years, the Qur'an and Sunnah shaped his understanding of responsibility, sacrifice, and collective reform. This foundation produced not merely a scholar, but a movement-oriented worker who embodied the principle that Islamic movements endure only when intellectual depth, spiritual sincerity, and organized action advance together.

Bond with *Jamā'at-e-Islami* and Maulana Maududi

In 1944, as a young student, he accompanied Maulvi Muhammad Ali to Pathankot, where he met Maulana Syed Abul A'la Maududi for the first time. That meeting decided the direction of his life.

After the creation of Pakistan, he migrated with his mother and relatives and settled in the new country. In 1949, he became a *rukun* (full member) of *Jamā'at-e-Islami* and soon joined the Lahore office in a humble clerical role—despite his educational credentials. This shows his sincerity towards the cause he was very much committed to.

Over time he came to be counted among Maulana Maududi's closest companions. He translated Maulana Maududi's several articles and speeches from Urdu into Arabic, and in this way played a central role in introducing Maulana's thought to the Arab world. From the 1960s onwards,

it became almost unimaginable that Maulana Maududi would travel abroad and Maulana Hamidi would not be at his side.

When the Saudi government decided to confer the King Faisal Award on Maulana Maududi for his religious services, he appointed Maulana Hamidi as his representative. In a gathering of leading scholars in the *Haramayn*, Maulana Hamidi delivered an eloquent Arabic address and received the award on his behalf. The prize money of that award was then used to purchase the land of *Mansoora* in Lahore, which later became the headquarters of *Jamā'at-e-Islami*; Maulana Hamidi supervised much of its early development, including the masjid, school and the hospital.

Builder of Institutions and Global Links

In 1963, Maulana Hamidi became the *Nazim* of *Dar al-'Urubah*[1] and remained

---

[1] *Dar al-ʿUrūbah* literally means *"The House of Arabism / Arabic Language"*—a name reflecting its exclusive focus on Arabic language, Arabic Islamic literature, and intellectual engagement with the Arab world. The institution was established under the guidance of Maulana Syed Abul A'la Maududi by Maulana Masood Alam Nadvi, at a time when Maulana Maududi's writings had begun to attract attention beyond the subcontinent and required direct introduction to Arab scholarly circles.

Purpose:
The central objective of *Dar al-ʿUrūbah* was the translation of Maulana Syed Abul A'la Maududi's key writings into Arabic and the establishment of sustained intellectual and scholarly links with Arab *'ulama*, writers, journalists, and Islamic movements. This work aimed to present Maulana Maududi's Islamic thought—particularly regarding Islamic governance, political theory, and Islam as a complete way of life—directly to Arab audiences without mediation through Western or colonial intellectual frameworks.

Founding and Early Work:

Dar al-ʿUrūbah's work began shortly before the partition of India, initially from Jalandhar. The upheaval of partition disrupted its early operations, compelling Maulana Masood Alam Nadvi, along with his close associate Shaykh Asim al-Haddad, to migrate to Pakistan in conditions of considerable hardship. After reorganizing the institution, they undertook extensive visits to Arab countries, holding direct and prolonged discussions with leading Arab scholars and intellectuals.

in this role until his death. He also founded the Islamic Education Society and served as its chairman and later worked in Jordan with the Royal Academy for Islamic Civilization Research.

As Director of Foreign Affairs for *Jamā'at-e-Islami*, he travelled widely: the Gulf states, Malaysia, Mauritius, Tanzania, Sudan, Eritrea, Singapore, Bosnia, Albania, Bulgaria, Britain, the United States, Syria, Egypt, Kuwait, Oman, Jordan, Turkey, Saudi Arabia, the Philippines, the Maldives and others. In these journeys he built bridges between Islamic movements and personalities across the Muslim world and linked them to *Jamā'at-e-Islami* Pakistan.

Arab scholars affectionately referred to him as "*Safir al-Islam*" (Ambassador of Islam). He was a regular participant in international conferences; there was hardly a session of the *Rabita al-'Alam al-Islami* in which he did not raise the issue of Kashmir and move resolutions in its favour.

By this period, Arabic translations of Maulana Maududi's writings—such as *Islamic Government: How It Is Established*, *Islam's Political Theory*, and *The True Religion*—had already been published and were circulating in the Arab world.

Impact:

The Arabic translations produced through *Dar al-ʿUrūbah* achieved wide circulation and acceptance, particularly among Islamic revivalist circles associated with the Muslim Brotherhood. Prominent Arab thinkers, including Sayyid Qutb, Muhammad Qutb, Muhammad al-Ghazali, and others engaged with and were influenced by these writings. From Arabic, selected works were subsequently translated into Persian (and published from Qom), Turkish, and English, further extending Maulana Maududi's intellectual reach across the Muslim world.

Association with Scholars:

Dar al-ʿUrūbah was also linked to later scholarly and educational initiatives in South Asia. Among those associated with this intellectual tradition was Maulana Syed Maruf Shah Shirazi, a close companion of Maulana Maududi. Under this legacy, he later translated Sayyid Qutb's *Fī Ẓilāl al-Qurʾān* into Urdu, served as editor of *Monthly Zilāl al-Qurʾān*, and founded *Jamiah Zilāl al-Qurʾān* in Rawalpindi, thereby extending Arabic-centred Qurʾānic scholarship to Urdu-speaking audiences.

He also established and nurtured a range of other institutions in Pakistan, including:

- Sayed Maududi International Institute
- *Idarah Ma'arif Islami* and other research and publishing projects
- The Mansoora *Tahfiz al-Qur'an* centre
- Mansoora Model Schools (for boys and girls)
- Several mosques in Lahore and elsewhere

Through these, he combined scholarship, institution-building and organisational planning in a rare and fruitful way.

Intellectual Legacy and Written Contribution

Maulana Khalil Ahmad Hamidi's enduring legacy lies not in rhetoric but in an extraordinary body of disciplined writing, translation, and documentation that connected Islamic movements across regions, languages, and generations. His work reflects rare breadth: an unwavering grounding in Qur'anic learning, combined with lived movement praxis, comparative political analysis, first-hand global observation, and the translation of seminal Islamic revolutionary texts.

As an author, compiler, and translator, he made foundational literature of the Islamic movement accessible to Urdu and Arabic readers alike. His well-known books, translations, and compilations include:

- *Tahrīk aur Kārkun* (The Movement and the Worker)—the present book: a core compilation for training of workers of Islamic Movement
- *Jādah wa Manzil* (Translation of *Ma'ālim fī al-Ṭarīq*), and
- *Nizām-e-Islām: Mashāhīr-e-Islām kī Nazar Mein*
- Hasan al-Banna's diary,
- Zainab al-Ghazali's prison memoirs (*Rūdad-e-Ibtalā / Zindān ke Shab o*

Rōz),
- *Adhkār-e-Masnūnah*, and
- Other writings addressing modern ideologies, repression, and Islamic resistance.

These major works integrate theoretical reflection, historical analysis, and practical guidance. In addition to authoring and editing several texts of central importance to Islamic revivalist thought, he undertook extensive translation work. Alongside rendering key Arabic works into Urdu, he translated a substantial body of Maulana Maududi's writings into Arabic, thereby playing a decisive role in introducing Maulana Maududi's thought to the Arab world.

His long association with *Tarjuman-ul-Qur'an* further establishes his stature as one of the key intellectuals of the Islamic Movement. Over several decades, he authored dozens of analytical articles—far beyond a single theme—covering:

- Islamic movements past and present
- Jihad, revivalist thought, and ideological struggle
- Political developments in Egypt, Turkey, Iran, the Arab world, Africa, and Southeast Asia
- Islamic law (economics, penal law, governance)
- First-hand travelogues documenting revivalist efforts globally.

These writings were not abstract commentary; they functioned as *field reports for the Ummah*, educating workers of the Islamic movements around the globe about real conditions, successes, failures, and strategic lessons from across the Muslim world.

Taken together, Maulana Hamidi's publications form a coherent corpus serving Islamic movements in three critical ways:

1. Transmission of ideas across languages and borders
2. Training of workers through lived, tested principles.
3. Preservation of the moral-intellectual history of modern Islamic revival

In an age when movements often falter due to either shallow activism or detached scholarship, Maulana Khalil Ahmad Hamidi stands out as a model of integration—an activist scholar whose pen served the same cause as his travel, organization, and action. His writings remain a reliable compass for Islamic movements navigating modern ideological and political terrain.

Passing Away and Legacy

Maulana Khalil Ahmad Hamidi performed around thirty-five Hajj and spent nearly ten years delivering talks to pilgrims in the sacred lands. He also undertook many behind-the-scenes efforts for the unity of the Ummah—among them a noteworthy role in helping to de-escalate the Iraq–Kuwait conflict through direct discussion with President Saddam Hussein.

On 25 November 1994, while travelling near Kasur, he was fatally injured in a road accident. Witnesses reported that he recited the *kalimah* and verses of *Surah Yāsīn* in his final moments before returning to his Lord.

Luminary leaders such Qazi Hussain Ahmad R.A., Khurram Murad R.A. and others remembered him as one of the true heirs of Maulana Maududi in thought and struggle, a man who devoted over fifty years to weaving together the efforts of Islamic movements across the world, and as a rare example of lifelong loyalty to a covenant of *da'wah*.

For readers of this book, it is enough to know that the editor who presents these addresses to you was not merely a compiler, but a worker, organiser and ambassador of the Islamic movement, whose whole life was spent in calling towards Allah SWT, strengthening Islamic institutions and nurturing

the next generation of workers of the Islamic Movement. May Allah accept his efforts, elevate his rank and make his legacy a provision for all those who walk the path of Islamic revival.

Preface

The Two Fundamental Determinants of Success for Islamic Movements

The success of an Islamic movement rests upon two fundamental factors:

- A strong organizational structure supported by sound planning; and
- The intellectual and moral excellence of its workers.

When combined, these two elements transform the Islamic movement into such an irresistible force that no storm—however fierce—can divert it from its destined course.

The first may be compared to a powerful machine which, when all its components are brought into coordinated motion, produces the finest results and leaves observers astonished. The second is like the electric current that energizes the machine and enables it to perform all its remarkable functions.

The Significance of This Compilation in Guiding the Islamic Movements

This book is a compilation of the speeches and writings of the revered scholar, Maulana Syed Abul Aala Maududi (*may Allah SWT shower His abundant blessing on him and raise his rank in jannah*), delivered on various occasions and at different stages of the movement to the workers of the Islamic Movement.

It was Maulana's regular practice that during the gatherings of

Jamā'at, he would listen to reports on organizational performance, review the work carried out over the year as a whole, and then offer moral and intellectual guidance to the workers. Whenever, in the course of this review, he perceived any deficiencies, he would clearly identify them and prescribe appropriate remedies.

The benefit of this approach was that as the caravan of the movement continued its march toward its destination, any individual or collective weaknesses that emerged along the way were continually brought to the notice of the movement's leadership and addressed in time. Thus, this collection of guidance that has now been compiled for readers is, in reality, a documented record of the movement's inner direction. Within its pages, one can trace the moral history of the movement and clearly discern both the pitfalls to be avoided and the virtues that must be cultivated along this path.

The Critical Role of *Tarbiyyah*

There is no doubt that Islamic Movements in the modern age have always laid emphasis on the *tarbiyyah* of their workers. However, the experiences and events of recent years have made it even more evident that:

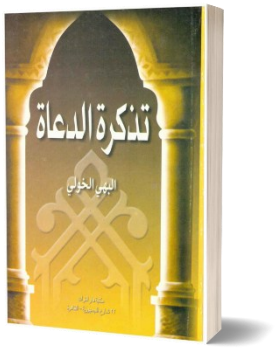
Weakness in tarbiyyah can inflict damage upon a movement greater than that caused by its enemies.

Examples from Islamic movements across the Muslim world lie before us. On the one hand are those movements that, owing to strong *tarbiyyah*, emerged with dignity from the harshest trials; on the other hand, are those that, due to the absence of proper *tarbiyyah*, were pushed back by many years. And this painful reality has been witnessed time and again, as the poet says:

I paused to pluck a thorn that pierced my feet,
The caravan moved on – no trace, no beat.
One moment's lapse, a heedless, fleeting art,
And lost was the journey of a hundred years apart.

It is now a matter of great reassurance that, in the light of past experiences, Islamic movements have begun to give comparatively greater attention to the aspect of *tarbiyyah*, and new programmes of *tarbiyyah* are being organised with fresh zeal and enthusiasm.

The Development of *Tarbiyyah* Literature



A few years ago, there was only one book available in the Arabic language on the subject of *tarbiyyah*: the work of the *Ikhwani* leader from Egypt, al-Bahi al-Khuli,[2] titled as *Tazkiratu Ad-Duat* (Admonitions for the Callers to Truth).

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[2] Shaykh al-Bahi al-Khuli (1901–1977) was a distinguished Egyptian Islamic thinker, writer, educator, and *da'iyah*, and one of the founding members of the Muslim Brotherhood. Born in the village of al-Qurashiyyah in al-Gharbiyyah province, he was raised in a devout household and received a traditional early education, memorizing the Qur'an before advancing to formal studies at the al-Ahmadi Institute in Tanta and later at *Dar al-'Ulum* in Cairo. There, under prominent scholars of his time, his intellectual and spiritual faculties matured, and his lifelong commitment to Islamic reform, moral refinement, and inner purification took clear shape. He was particularly influenced by the writings of Ibn al-Qayyim, especially in matters of spiritual discipline and ethical formation. Leading scholars and figures of the Islamic movement, including Imam Hasan al-Banna and Shaykh Yusuf al-Qaradawi, spoke highly of his clarity of mind, spiritual depth, and strong faith, and testified to the powerful influence he exerted on those who came into contact with him.

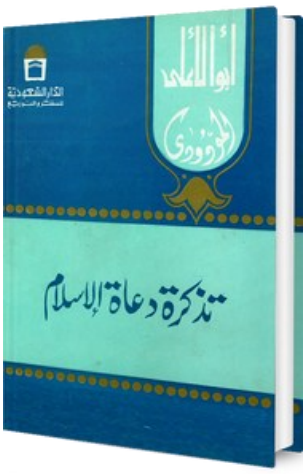
In his professional life, Shaykh al-Bahi al-Khuli served as a teacher in al-Azhar institutes, held senior responsibilities within Egypt's Ministry of Awqaf, edited the journal *Minbar al-Islam*, and was appointed a member of the Supreme Council for Islamic Affairs. Within the Muslim Brotherhood, he was a close companion of Imam Hasan al-Banna, a leading educator and spiritual mentor, and later a member of the Guidance Bureau during one of the movement's most severe periods of trial and repression. He endured imprisonment in 1948 and witnessed the

But today, valuable works are appearing in this field. Among them are:

- Dr ‘Abdul Karim Zaydan (Iraq)’s comprehensive work *Usul al-Da‘wah*;
- Sa‘id Hawwa (Syria)’s *Jund Allah Akhlāqan wa Thaqāfatan* (The Soldiers of God: Morally and Culturally);
- the late Shahid Sayyid Qutb (Egypt)’s *Fi Zilal al-Da‘wah*, compiled from selected portions of his famous tafsir *Fi Zilal al-Qur’an*; and
- Fathi Yakan (Lebanon)’s *Mushkilat al-Da‘wah wa al-Dā‘iyah* (The Problems of *Da‘wah* and the *Da‘i*).

These works provide much-needed moral and spiritual support to the workers of the Islamic movements and those fulfilling the duty of *da‘wah* towards the complete *Deen*, especially in this materialistic age besieged by the onslaught of carnal desires.

Introduction to the Current Work



We now present before our honoured readers this collection of addresses of Maulana Syed Abul A‘la Maududi, which was first published in Arabic ten years ago (in 1959) from Beirut under the title *Tazkirah Du‘āt al-Islam*. It has since been so widely read that its translations have appeared in Turkish and other languages, and numerous editions have been published. Islamic movements throughout the world

subsequent ordeals faced by the movement’s leadership, yet he continued to nurture generations of Islamic scholars and activists, among them Sa‘id Ramadan, ‘Abd al-‘Azim al-Dib, and Shaykh Yusuf al-Qaradawi. His scholarly legacy encompasses works on Islamic *da‘wah*, Qur’anic studies, Islamic economics, jurisprudence, biography, and social issues; among his most influential writings is *Tadhkirat al-Du‘āt*, alongside studies on Islamic economics, women’s issues, and major events in Islamic history. He passed away quietly in December 1977, in accordance with his wish that no public announcement be made, leaving behind a lasting legacy of knowledge, spiritual insight, and devoted service to Islam.

have included it in their *tarbiyyah* curricula.

Regarding this book, an Arab friend once expressed his impression in these words:

"This book has robbed many young people of their sleep."

For Urdu readers, these essays are not new, as they have appeared over time in one form or another. However, this is the first occasion on which they are being presented in a single, comprehensive volume. Care has been taken to ensure that the worker of the Islamic movement finds in this book not only guidance regarding the methods of *da'wah*, but also a mirror in which he may observe the weaknesses of his own character.

We pray that, by the grace of Allah, this book may prove to be the best provision for the journey—reviving weary souls and breathing life into dormant hearts.

"And take provision, for indeed the best provision is taqwa. And fear Me, O people of understanding, so that you may succeed." (Qur'an 2:197)

Khalil Ahmad Hamidi

Naẓim, *Dar al-Musanifin Da'wat al-Islamiyyah*, Pakistan

January 1, 1969

Mansoora, Lahore

Chapter 1 – The Intellectual Foundations of the Call to Islam

Chapter 1, Section 1: The Foundations of our *Da'wah*[3]

Editorial Note:

Summary of Chapter 1, Section 1

In this section, Maulana Maududi clarifies the very reason for the existence of the Islamic Movement. Without a clear grasp of this objective, workers of the Islamic Movement can lose sight of their direction and the meaning of their efforts.

He argues that the modern world order is built upon three fundamentally flawed principles:

- Secularism,

[3] This is the address that Mawlānā Sayyid Abul A'lā Maududi delivered, as the Amīr of *Jama'at*-e-Islami, on 9 May 1947 at Dārul-Islām, Pathankot (located in Eastern Punjab), while inaugurating the *Ijtima-e-Aam* (General Assembly) of *Jama'at*-e-Islami, Northern India. This was the last *Ijtima* of the *Jama'at* in Eastern Punjab; three months later, the entire region was emptied of Muslims, and the *Jama'at* also had to abandon its center.

In the initial part of this address, the respected Mawlana first exhorted the participants toward *ta'alluq billāh* (connection with Allah) and *tawajjuh ilā Allāh* (turning one's attention to Allah). He emphasized the need for discipline in the *Ijtima* and urged that the time of the gathering be devoted to the most beneficial tasks. That introductory portion has been omitted, and only that fundamental discussion has been included which forms the very basis of the Dawah of the Islamic movement.

- Nationalism, and
- The absolute sovereignty of people.

Secularism confines God to private life, which in practice amounts to rebellion against the Creator and results in a moral vacuum where human desire becomes the ultimate guide. Nationalism turns collective self-interest into a form of group ego-worship, legitimizing injustice, oppression, and war in the name of national benefit. When these are combined with unrestricted popular sovereignty, democracy concentrates unchecked power in morally unrestrained hands, producing a world driven by force rather than justice and trapped in perpetual rivalry and conflict.

Against this system, Maulana Maududi presents the purpose of the Islamic Movement: to establish a divinely guided alternative based on three righteous principles:

- Obedience to God in place of secularism,
- Universal human brotherhood in place of nationalism, and
- God's sovereignty with human *khilāfah* (trusteeship) in place of absolute popular rule.

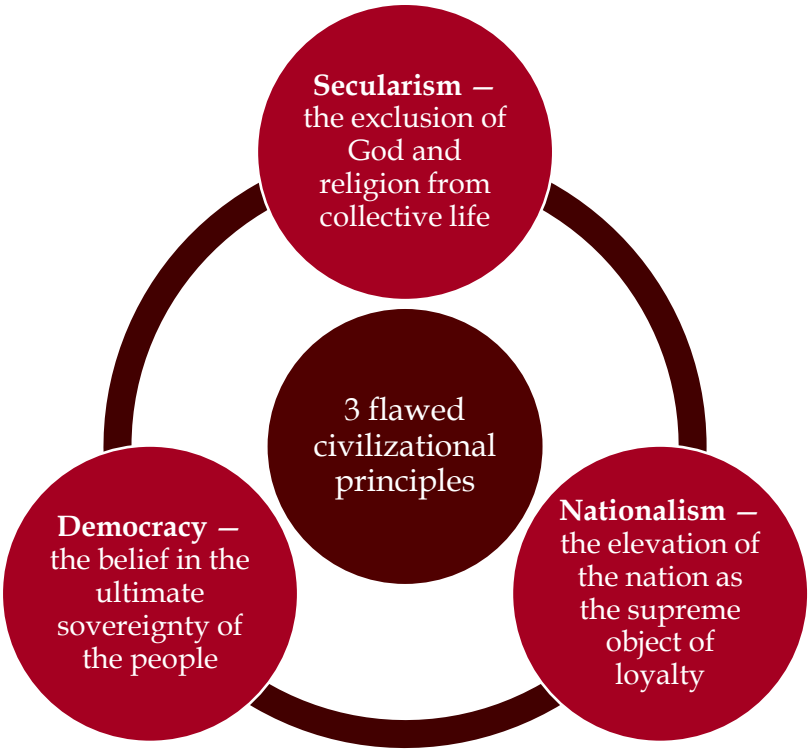
Worship of God, he explains, means obedience in all spheres of life, not rituals alone. Society should be built on moral principles open to all humanity, rejecting racial and national privilege while allowing peaceful coexistence with differing beliefs. Governance must be democratic and consultative, yet firmly bound by divine moral limits, with rulers and citizens acting as responsible trustees rather than sovereign masters. Only through this God-centred system, he argues, can justice, moral restraint, and genuine human well-being be restored.

3 Flawed Principles of The Modern Civilization

Before explaining the intellectual foundations of Islam's call, it is important

to clearly understand which flawed principles we seek to remove, and which righteous principles of Islam we aim to establish in their place.

The modern civilization on which the entire intellectual, moral, cultural, political, and social order of the world operates today is, in reality, founded on three basic principles:



About Secularism:

What Does it Mean?

The meaning of the first principle—Secularism—is that:

"God, His guidance, and His worship should be confined strictly to an individual's private sphere, and that beyond this narrow segment of personal life, all matters of the world should be conducted purely from a worldly standpoint according to our own discretion, in whatever manner we

choose."

According to this principle, it should not even be a subject of consideration what God says, what His guidance demands, or what is written in the Divinely revealed Books.

Its Historical Roots

The initial form of this attitude was adopted by the people of the West out of repulsion to that man-made theology of the Christian clergy which had become a chain around their necks. But gradually this very attitude evolved into a complete philosophy of life and became the first foundational stone of modern civilization.

The Creed of the Modern Civilization

You must have often heard the statement: *"Religion is a private contract between God and the individual."* This short sentence is, in fact, the "**creed**" of contemporary civilization.

Its meaning is as follows: if a person's conscience testifies that there is a God and that He should be worshipped, then he may worship his God in his personal life as he pleases. But as for the world and its affairs, they have no connection whatsoever with God or with religion.

Practical Manifestations of This Creed:

On the basis of this "creed," an entire conception of life is formed bit by bit—one in which every human relationship, every connection between man and the world, and every sphere of existence is deliberately split from God and religion. This pattern extends across the whole of society. Economics is treated as independent of divine guidance; social life is organised without reference to God; education, law, and culture are shaped as though He were absent; even parliaments and public institutions are framed on this assumption. Politics and statecraft follow the same course, and international relations are no exception. In all these domains, human desire and human

judgment are taken as the ultimate guides. The very notion that God has provided guidance for these affairs is not merely ignored—it is often dismissed as irrelevant, impractical, or a remnant of the past.

This outlook does not remain confined to the collective sphere; it inevitably penetrates personal life as well. As the social order becomes increasingly detached from religion, individual lives are moulded accordingly. Education loses its link with faith, culture with spirituality, social conduct with worship, and even the pursuit of wealth becomes detached from any sense of accountability to God. Gradually, these separations come to appear natural, and their influence continues to widen. The result is a stark reality: life is lived as though there were no God to be worshipped or remembered. Only a few individuals retain a conscience that still bears witness to His presence.

For the majority, religion ceases to function as a guiding force, and even the sense of devotion for God fades away. He no longer occupies any living or meaningful place in their lives. This condition is most evident among those who shape and direct modern civilisation; for them, religion has not only withdrawn from public life but has often vanished even from the private sphere. The bond between man and his Creator is thus reduced to a mere abstraction—if it survives at all.

About Nationalism:

Its Meaning and Historical Roots

The second principle—Nationalism—first emerged as a revolt against papal authority and the dominance of the clergy. At its outset, its meaning was relatively limited and straightforward: that distinct nations should govern their own political and economic affairs, rather than be treated as pieces on a chessboard by churches, monastic orders, or distant political and spiritual powers. With time, however, this seemingly modest aim moved beyond its original bounds. As the movement developed, this new "religion" of "no

religion" steadily pushed God from the centre of collective life, until it ultimately placed the exclusion of God at the very heart of national identity.

Its Practical Manifestations

Now, for every nation, the highest moral value is its own national interest and its national aspirations. Virtue is that which benefits the nation—even if it be falsehood, dishonesty, oppression, or any other act that classical religion and morality regarded as the worst of sins. And evil is that which harms national interest—even if it be truthfulness, justice, faithfulness to promises, the discharge of rights, or anything else once counted among the noblest of virtues.

Editorial Note:

Numerous examples of this tendency can be observed in the modern era, where many nations align themselves with falsehood and injustice rather than with truth and the oppressed, driven by what are described as "national interests." This approach has led to widespread corruption and the proliferation of evil across the world: the weak are subjugated, the powerful oppress with impunity, and claims of national interest repeatedly obstruct moral commitment to justice. Maulana Maududi perceptively identified and critiqued this fatal civilizational flaw long ago.

The measure of a nation's excellence, life, and awakening is that its people should not hesitate to offer whatever sacrifice national interest demands of them—whether it be the sacrifice of life and time, or of conscience and faith, of morality and humanity—and that they remain united and disciplined in striving to fulfill the expanding ambitions of their nation.

The ultimate aim of collective effort has now become this: that each nation should produce the greatest possible number of such individuals, instil unity and discipline among them, and thereby raise its national flag higher than

that of other nations.

On the Absolute Sovereignty of the People

Its Foundations and Historical Roots

The third principle—namely, the absolutely sovereignty of the people—was initially presented in order to break the power and domination of kings and feudal lords. And to that extent, the idea was correct: that no individual, no family, and no class has the right to impose its will upon millions of human beings or to use them for its own aims. Alongside this opposition to oppression, however, the principle also contained a seemingly positive aim—namely, that every nation and every region should possess the right to govern itself.

Its Development and Practical Manifestations

It was on the basis of this seemingly positive aspect that democracy advanced, until it reached the point where national sovereignty now means that every nation is the absolute master of its own will. Nothing can bind or limit its collective desire (or, in practice, the desire of its majority)—neither morality nor religion, neither social norms nor political principles.

In all matters, the supreme principles are only those that do not conflict with the will of the nation; and any principles that the nation chooses to abolish are considered null and void. Law depends entirely upon the will of the nation. Whatever laws it wishes to enact, it may enact; whatever laws it wishes to break or amend, it may break or amend. Government must be formed according to the pleasure of the nation, must remain bound to the pleasure of the nation, and must devote all its power toward fulfilling the desires of the nation.

These three principles—whose brief explanation I have placed before you—constitute the foundation of the contemporary system of life. It is upon these principles that the secular democratic national state is built, a form of

collective organization regarded today as "the most refined" and "civilized" standard.

In our view, all three of these principles are erroneous. Not merely erroneous – they are, in our full and clear conviction, the very roots of all the afflictions in which humanity is entangled today. Our opposition is, in fact, directed precisely against these principles, and we wish to struggle against them with the whole of our strength.

Our Objections to the Three Flawed Principles

Editorial Note:

It is critically important for workers of the Islamic Movement—particularly those active in Western societies—to understand the reasons behind Maulana Maududi's critique of the three flawed civilizational principles discussed above. Such arguments are frequently encountered in contemporary discourse, and many of the claims raised today are precisely those that Maulana Maududi addressed in his writings. A sound grasp of these critiques is therefore essential, not only for one's own intellectual clarity, but also to enable effective guidance of others—both Muslims and non-Muslims—who subscribe to or are influenced by these views.

What, then, are our objections to these principles? A full explanation would require an extended and detailed discussion. For the present, however, I will try to convey their essence in just a few words, so that you may properly appreciate the significance of this struggle of ours, and also understand why it is unavoidable for us to wage this battle with utmost determination.

Secularism and Its Depravity

Let us first consider secularism, the exclusion of God from life, which is the

primary foundational stone of the "modern" system of life.

A logical fallacy in this principle

The notion that God and religion pertain only to a person's private, individual life is an utterly simplistic idea that has nothing to do with reason or sound intellect.

It is obvious that the relationship between God and the human being cannot fall outside two possibilities:

- Either God is the Creator of man and the Owner of the universe in which man lives—its Creator, its Master, and its Sovereign
- Or, He is not.

If He is neither Creator, nor Master, nor Sovereign, then there is no need for even a private relationship with Him. It is sheer absurdity to worship a being that has no connection with us and no relation to our lives whatsoever.

But if He is indeed the Creator, Master, and Sovereign of our own existence and of the entire cosmos of being, then it is meaningless to say that His jurisdiction should be confined to only one aspect of human life, and that His authority ends the moment human relationships extend beyond the individual sphere. Such a restriction cannot apply to any realm of life.

And if, in collective life, human beings declare themselves independent of God, considering themselves self-sufficient and sovereign, then this is open rebellion against their Creator, their Master, and their Sovereign.

To claim, alongside this rebellion, that *we still believe in God in our private lives and accept His religion* is something only a person deprived of reason could say. What greater absurdity can there be than this: that individually a person is a servant of God, yet when these very individuals come together to form a society, they cease to remain His servants? Every component part is a servant, but the collective whole is not—such an idea could only be conceived by a madman.

Furthermore, we find it difficult to understand how it can be claimed that we require neither God nor His guidance in our homes, in our neighbourhoods and cities, in our schools and colleges, in our markets and bazaars, in parliament, in the courts and civil administration, in the cantonments and police lines, or even on the battlefield and at the table of negotiation and peace. If we need Him in none of these affairs, then in what matter do we need Him at all? Why should such a God be acknowledged, or His will be sought—a God who, by this flawed view, is so useless that He offers us no guidance in any aspect of life? Or is the human being so foolish, may Allah SWT protect us from this, that none of God's guidance appears to him reasonable or practicable in any matter whatsoever?

Its terrifying consequences

The above is only the rational aspect of the matter. Look at its practical aspect, and its consequences are terrifying. The reality is that whatever part of a human being's life becomes disconnected from God becomes automatically connected to Satan.

A person's "private life," in truth, is not even a real thing. The human being is a social creature, and his entire life is a collective life. He is born through a social relationship between a mother and a father, and when he opens his eyes, he finds himself within a family. From a family he becomes part of a society, then a community, then a town, then a nation, and then part of an entire economic and political order. The countless relationships that connect a person to others, and others to him, are central to human life. The well-being of each individual—and of humanity as a whole—depends on these relationships being sound and rightly ordered.

And it is *God alone* who provides humanity with principles and limits that are just, sound, and enduring. Whenever human beings, by turning away from God's guidance, declare themselves independent, they are left without principles that are truly universal or consistently applicable, and justice and

uprightness give way as well. Deprived of divine guidance, human beings are left with little to rely on beyond their own desires and the narrow reach of their knowledge and experience. The result is that in a society whose order runs on the principle of irreligiousness, new principles arise and collapse every day under the pressure of human whims.

You can see for yourself that disorder has seeped into every corner of human relationships. Individual selfishness has taken control of all human affairs. National and racial selfishness has spread to such an extent that no real relationship remains even between nations. Every person, every group, every class, every nation, and every country—each, within its own sphere of influence and to the extent of its power—has formulated its own principles, rules, and laws purely to serve its own interests. And no one cares in the least what effect this may have upon other individuals, groups, classes, or nations.

Today, only one influence seems to command serious attention: the fear of raw power, the fear of being overrun by sheer compulsion. It is only when such force threatens to appear that these overextended hands and feet draw back, even if only slightly. Yet it is clear that brute force does not represent wisdom or justice; it is nothing more than blind power. For this reason, lasting balance can never be achieved through its pressure alone.

Those who possess the greater force rarely limit themselves to restraining injustice in others. Instead, they become absorbed in expanding their own power and pushing their geopolitical boundaries ever outward, without restraint. The ultimate consequence of irreligiousness and secularism is therefore this: whoever adopts such an outlook—whether an individual, a group, a nation, or even a community of nations—gradually becomes unrestrained, irresponsible, and enslaved to their own desires.

Nationalism and Its Destructive Consequences

Now consider the second principle. If the explanation of nationalism that I

presented before you a short while ago is still fresh in your mind, you can yourself recognize what a terrible curse it has become for humanity in this age.

What we do not object on regarding one's relationship with a nation

Our objection is not to *nationhood*, because that is a natural reality. Nor are we opposed to wishing well for one's nation—provided that such goodwill does not include ill-will towards other nations. We have no objection to national affection either, so long as it does not escalate into blind prejudice, unjust favouritism, and hatred toward others.

We also regard national independence as legitimate, for every nation has the right to manage its own affairs and run its own household, and it is not proper for one nation to rule over another.

The detestable form of relationship

What is, in our view, objectionable—indeed detestable—is nationalism, for nationalism is nothing but another name for *collective self-worship*.

If, within a society, an individual is a curse because he is a slave to his desires and selfish interests, ready to do anything for his own benefit; if, within a town, a family is a curse because its members are blind worshippers of their family interest and insist on securing their gain by every fair and unfair means; if, within a country, a class is a curse because it is blinded by its class-interest and pursues its own advantage without any concern for the welfare or harm of others—such as those who engage in black-marketing—then why should a selfish nation not be a curse within the larger sphere of humanity when it elevates its national interest as its deity and worships it through every lawful and unlawful method?

Your conscience will testify that, like all forms of selfishness and egotism, this national selfishness and egotism is certainly a curse. Yet you can see that modern civilization has plunged all nations into this very curse, and as a

result the whole world has been turned into arenas of national combat. Each of these arenas is in a state of permanent lock-out with the others. Two world-wide conflicts have already taken place, and even before their effects have subsided, preparations are once again being made for a third global contest.

The Corruption of Western Democracy

The impact of the third erroneous principle when combined with the first two:

When joined with the first two, the third principle brings this great calamity to its completion. As noted earlier, democracy in modern civilization is understood as the complete sovereignty of the people—that is, the absolute authority of the collective will of those who inhabit a given region. In this view, the people are not subject to the law; rather, the law itself is made subject to their will. Government, in turn, exists solely so that its structure and power may be used to carry out and satisfy the collective desires of the people.

Now consider the progression carefully. First, secularism released people from reverence for God and from the restraint of enduring moral principles, leaving them unchecked—answerable only to their own desires. Then nationalism filled them with intense self-centeredness, blind fanaticism, and an intoxicating pride in their national identity. Finally, democracy places in the hands of these same unchecked and desire-driven people the full authority of legislation, proclaiming that the sole purpose of government is to employ all its power in fulfilling whatever they may collectively desire.

The question, then, is this: how does the condition of such a self-sovereign nation truly differ from that of a powerful criminal? Whatever a strong and lawless individual might do within a limited sphere when granted unchecked authority, such a nation would do on a far broader scale.

And when the world is populated not by one such nation, but by many—

indeed by all so-called civilized nations—organized around irreligion, nationalism, and democracy, what can result but a world reduced to a battlefield of wolves?

The reality of our opposition to these three principles

For these reasons, we regard any social order founded upon these three principles as deeply corrupt. Our opposition is not to a particular people or region, but to the irreligious national-democratic system itself—whether it is established in the East or the West, by non-Muslims or by those who are Muslim in name alone. Wherever this calamity is imposed, and upon whichever nation it falls, we shall endeavour to shield the servants of God from its consequences and to resist its advance.

Three Righteous Principles

In response to those three principles, we put forward three alternatives and appeal to the conscience of all humanity: open your eyes, reflect carefully, and judge for yourselves—does your own wellbeing, and the wellbeing of the world as a whole, lie in those corrupted principles, or in these pure and life-giving ones?

- **In place of secularism:** servitude and obedience to God
- **In place of nationalism:** the recognition of a shared and universal humanity
- **In place of the sovereignty of the people:** the sovereignty of God, and the people's vicegerency (*khilāfah*) under Him

The Real Meaning of 'Servitude to God'

The first principle means that we acknowledge as our Master the God who is the Creator, Owner, and Sovereign of ourselves and of the entire universe. We should not live as beings independent of Him or detached from His authority, but as those who obey Him and follow His command. Worship

and servitude, therefore, are not limited to ritual acts alone; it also requires obedience and a life lived in devoted service to Him.

On the same note, our commitment to His guidance should not remain confined to our private, personal lives. In every dimension of our collective existence, we are likewise bound to Him. Our economics, culture, social order, systems of education and training, laws and courts, government, matters of peace and war, and our international relations—all must remain subject to the principles and limits God has set down.

We are not meant to possess absolute ***freedom*** in determining our worldly affairs. Rather, our freedom must operate within the boundaries established by God. In truth, our position should be one in which His authority stands above our own.

The Meaning of Humanity

The second principle means that a system of life founded upon the worship of God should allow no room for prejudice or selfishness arising from differences of nation, race, homeland, colour, or language. Rather than being a national system, it should be a system grounded in principle—one whose doors remain open to every human being who accepts its foundational values. Whoever embraces these principles should be able to participate fully in the system, without discrimination, and with equal rights.

In such a system, citizenship is not based on birth, race, or homeland, but solely on commitment to its principles. Those who do not accept these principles, or who for any reason are not prepared to do so, are not to be oppressed, persecuted, or coerced. Instead, they should live under the system's protection, enjoying clearly defined rights, while the door always remains open for them—should they come to recognize the truth and

soundness of these principles—to enter freely and by their own choice as citizens with equal standing.

This concept, which we call the principle of humanity, does not deny nationhood; it simply keeps it within its proper and natural limits. It allows love for one's nation, while leaving no place for national prejudice.

Compassion toward one's people is permitted, but national selfishness is not.

National freedom is fully affirmed, and we categorically reject the selfish domination of one nation over another. At the same time, we do not accept a form of national freedom that fragments humanity into rigid and impassable divisions.

The principle of humanity therefore requires that while each nation manages its own affairs, and while no nation is subjected to another under the oppression of imperialism, all nations that share these foundational human principles should cooperate wholeheartedly in advancing human welfare and progress. Cooperation should replace rivalry, and there should be no room for discrimination, exclusion, or artificial separation. Culture, civilization, and the means of life should circulate freely and openly among peoples, so that all may live together within this elevated and harmonious system of collective human existence.

In such a system, a person would be a respected citizen—not merely of a single country—but able to say with truth that every land belongs to God. The present condition, however, is one we find deeply troubling: a state in which a person can neither remain fully loyal to their own nation nor inspire genuine trust in any nation beyond it. Under the existing order, the moment someone crosses the borders of their homeland, it is as though the vast earth of God becomes filled with thorns. Everywhere they are met with suspicion,

treated as a potential criminal. Everywhere there are barriers—searches, restrictions, and limitations on speech, writing, and movement. In some places they are stripped of rights; in others they are denied freedom altogether.

In contrast, we seek a universal system in which shared principles form the basis of harmony among nations. Within such harmony, there should prevail equal and shared citizenship, and a truly free, unrestricted movement of people.

Our hearts long once again to witness a state of affairs in which a modern Ibn Battuta could journey from shore to shore across these lands without feeling like a stranger anywhere—finding in every place the opportunity for pilgrimage, migration, livelihood, or travel.

The Meaning of Khilāfah and the Role of the People

Now consider the third principle. We do not uphold the sovereignty of the people, but rather the *khilāfah*—the vicegerency—of the people. We are no less opposed to personal kingship, aristocratic rule, or class domination than even the strongest advocates of democracy in the modern age.

We affirm, just as firmly as any serious proponent of Western democracy, the principle of equal rights for all in collective life, the establishment of a just and balanced economic order, and the provision of open and fair opportunities. We also maintain that the administration of government and the selection of rulers must proceed from the free will and considered judgment of all the inhabitants.

We firmly oppose any system of life in which people are denied freedom of expression, freedom of collective action, or freedom of residence and livelihood—and likewise any system in which, on the basis of birth, race, or class, some are granted exclusive privileges while others face imposed

barriers. In matters that constitute the true essence of democracy, there is no difference whatsoever between our understanding of democracy and that of the West. None of these principles are lessons we have borrowed from the West. We were acquainted with this form of democracy centuries before those who now lay claim to it had even come into being, and we had already placed before the world its finest expression in practice.

The real point at which we differ—and differ most decisively—from Western democracy concerns its assertion of absolute and unrestricted popular sovereignty. We regard this claim as fundamentally mistaken and harmful in its consequences. Sovereignty, in truth, belongs only to the One who created human beings, who sustains them and enables their growth, upon whose support the existence of both humanity and the entire universe depend, and within whose just and upright law every aspect of creation is held together.

In the presence of God's true and absolute sovereignty, any other claim to sovereignty—whether by an individual, a family, a class, or even a nation and its masses—is nothing but a grave error. Yet the consequence of this error does not fall upon the Sovereign of the universe; it falls instead upon the misguided claimant who fails to recognize his own proper place.

In light of this reality, what is correct in principle—and most beneficial in its consequences for humanity—is that, while acknowledging God as the Sovereign, the system of human life should be governed through *khilāfah*, understood as vicegerency and trust. This *khilāfah* must, by necessity, be democratic. The *amīr*, or chief administrator of government, should be chosen by the will of the people, and by that same will the members of the consultative council (*ahl al-shūrā*) should be elected.

All affairs of governance must be conducted through consultation with them, and they should enjoy full freedom to offer criticism and demand accountability. Yet all of this must proceed with constant awareness and

consciousness that the land belongs to God. We are not its owners, but His deputies—and for every action we take, we are accountable to the true and ultimate Owner.

These are the moral principles—and these are the legal commands and limits—that ought to bind our lives: those laid down by God Himself. The foundational doctrine of our parliament should therefore be this:

a) In matters for which God has already given guidance, we shall not legislate; rather, in order to meet our needs, we shall derive detailed laws from that divine guidance.

b) In matters concerning which God has not provided explicit direction, we should understand that He has granted us freedom of action. Only in such matters may we, through mutual consultation, formulate laws—and even then, those laws must remain in harmony with the *overall framework and character established by God's fundamental guidance.*

It is therefore essential that the entire operation of this system of civilization and governance, including its administration, be entrusted to people who fear God, obey Him, and seek His pleasure in every action—people whose lives bear clear witness to their belief that they shall stand before God and be held accountable to Him. Their conduct should testify, more powerfully than any written declaration, that they are not like an unbridled horse roaming freely across every field and leaping over every boundary, but are instead guided by disciplined restraint, bound to a divine centre, and held within the limits that God has set.

♦

Gentlemen! These three principles—whose very brief explanation I have presented before you—are the foundations upon which, in opposition to the nationalist and irreligious democratic sovereignty of the present civilization, we seek to establish **a God-centred, human, democratic *khilāfah***. And the establishment of this alone is our objective.

At a single glance, you can understand the difference between these two systems. The decision now rests upon your own conscience: which of the two is better; in which lies your welfare; which one you ought to desire for establishment; and for the establishment and preservation of which you ought to devote yourselves.

Chapter 1, Section 2: The Three Points of Islam's *Da'wah*[4]

Editorial Note:

Summary of Chapter 1, Section 2

This section builds directly on the previous one by translating Maulana Maududi's civilizational critique into a clear sense of purpose for the Islamic movement. After identifying secularism, nationalism, and human sovereignty as the foundations of a corrupt world order, he explains what our *da'wah* positively demands.

First, it calls all people—especially Muslims—to complete servitude to Allah, meaning obedience in every sphere of life rather than confining Islam to belief and ritual.

Second, it demands the removal of hypocrisy and inner inconsistency: it is a contradiction to claim faith in Islam while remaining content under systems of life that oppose it, or while obeying God in worship but excluding Him from social, political, and economic life. Genuine faith requires that Islam become the governing principle of one's entire

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[4] This address was delivered by Maulana Syed Abul A'la Maududi at the All-India gathering of *Jama'at*-e-Islami, held from 19 to 21 April 1945 at Darul Islam (Pathankot), Punjab. The address was titled "The Islamic Call and Its Method." While reading it, it should be borne in mind that at the time of its delivery, Pakistan had not yet come into existence, and the country was governed by a non-Muslim authority.

Following the partition of the subcontinent and the establishment of Pakistan, the character of the state underwent a significant change. When Pakistan's Constituent Assembly adopted the Objectives Resolution (known as *Qarardad-e-Maqāsid*), the position of the state was redefined. From the perspective of *Jama'at*-e-Islami, serving and safeguarding the state and striving for the implementation of Islamic law thereafter became a religious obligation. Further details about this have been provided at the end of this chapter.

existence and that a believer feel deep unease toward any obstacle that prevents living by it. Faith cannot coexist with satisfaction at the continued dominance of false systems, nor with efforts that merely replace one corrupt order with another.

From this purified understanding of faith, the necessity of systemic change follows inevitably. As long as leadership, institutions, and authority remain in the hands of those who reject God's guidance, sincere servitude to Allah cannot be fully realized, nor can faith be preserved across generations. Change in leadership, however, is not a matter of wish or slogan but of capacity and preparation; divine guidance places authority with those fit to administer it. Therefore, the Islamic movement must strive to form an organized community of believers who are not only sincere, consistent, and morally upright, but also equipped with knowledge, discipline, and practical competence—able to demonstrate clear superiority over the existing rulers in managing the affairs of the world. In this way, the chapter firmly links belief to action, inner reform to collective responsibility, and personal sincerity to the real-world struggle for establishing a God-centred order.

If we wish to express our *da'wah* briefly, in clear and straightforward terms, it consists of three points:

1. We call all servants of God in general—and those who are already Muslims in particular—to the worship of Allah and to living in conscious servitude to Him.

2. Whoever accepts Islam—or claims and declares that he has accepted it—we call upon him to remove hypocrisy (*Nifaq*) and inner contradiction (*Tanaqus*) from his life. If a person is a Muslim, or has entered into Islam, then he should become a sincere Muslim: fully coloured by Islam, allowing it to permeate his character, conduct, and

way of life in its entirety.

3. We call for the transformation of the present system of life—one that is currently operating under the guidance, leadership, and authority of those who worship falsehood and act in wickedness, and in which the reins of worldly affairs have fallen into the hands of those who rebel against God. We seek that leadership and authority, both in principle and in practice, be placed in the hands of the believers and the righteous.

Although each of these points is, in itself, perfectly clear, veils of neglect and misunderstanding have long stood between them and proper comprehension. For this reason, there is today a genuine need to explain them—not only to non-Muslims, but regrettably, to Muslims as well.

The Meaning of Servitude to the Lord

[Let's first understand what the meaning of servitude to God is NOT:]

- Servitude to God does not mean merely acknowledging Him as God and oneself as His servant, while allowing one's moral, practical, and collective life to remain exactly as it would if God were neither recognized nor obeyed.
- Nor does servitude to God mean affirming Him in a purely supernatural sense—as Creator, Sustainer, and Deity—only to exclude Him entirely from the governance and direction of practical life.
- Likewise, servitude to God does not mean dividing life into two separate realms, one "religious" and the other "worldly," and then confining obedience to God solely to the religious sphere—commonly imagined as belief, ritual worship, and a few rules of lawful and unlawful—while leaving civilization, society, politics, economics, the sciences, the arts, and literature free from His authority, guided instead by whatever systems human beings devise for themselves or adopt from others.

We regard all such understandings of servitude to the Lord as fundamentally false, and we seek to erase them. Our struggle against these distortions of servitude is no less serious than our struggle against overt disbelief—indeed, it is even more urgent—for through them the very idea of *Deen* has been undermined at its foundation.

In our understanding, the Qur'an—and all the heavenly Books that preceded it—and Muhammad ﷺ, together with all the prophets who were sent before him to different parts of the world, conveyed a single, unanimous call to the servitude of the Lord. That call was this that:

- The human being should acknowledge God, in the fullest sense, as *Ilāh* and *Rabb*—as Deity and Lord; as the One to be worshipped and obeyed; as Master and Owner; as Guide and Lawgiver; as Reckoner and the One who grants reward and punishment
- And that he should surrender his entire life to the servitude of this one God, whether in personal or collective matters, moral or spiritual life, social, political, economic, intellectual, or cultural affairs.

This demand is expressed in the Qur'an in the words:

﴿ادْخُلُوا فِي السِّلْمِ كَافَّةً﴾

"Enter into Islam completely." (Al-Baqarah 2:208)

That is, no aspect or domain of life is to be held apart from the servitude of the Lord. With one's whole being and entire existence, a person is to enter into obedience to God. In no sphere of life should one regard oneself as independent of His authority, free from His guidance, or entitled—whether by personal autonomy or by following another autonomous human being—to walk a path for which God has given no direction.

This is the meaning of servitude which we preach, and to which we invite all people—Muslims as well as non-Muslims.

The reality of hypocrisy (*Munfiqat*)

The second matter to which we call people is this: all those who claim to follow Islam, or who have entered into it, must abandon hypocritical behaviour and purify their lives of contradiction and inconsistency.

By hypocrisy, we mean a condition in which a person professes allegiance to a Deen – a complete way of life – yet remains content while a system entirely opposed to that Deen governs and dominates him.

Such a person makes no sincere or determined effort to change this state of affairs or to establish his *Deen* in its place. Instead, he becomes absorbed in adjusting himself to this sinful and rebellious order, seeking comfort within it and carving out a life of ease for himself. Even when he does attempt to bring about change, his objective is not to replace a corrupt system with the true *Deen*, but merely to remove one sinful system and put another in its place.

In our view, this attitude is outright hypocrisy. For having faith in one system of life while being content with another system of life are completely contradictory to each other. The foremost requirement of sincere faith is that the way of life in which we believe should be the very way of life we desire to see governing our existence; and that our spirit, to its deepest core, should become restless and agitated in the face of every obstacle that arises to block us from living in accordance with that way of life.

Faith cannot tolerate even the smallest obstruction in this path—let alone accept that one's entire Deen should become a discarded appendix, subordinate to some other system of life. What we desire is that all those who profess servitude to the One God, in the sense I have just explained, should purify their lives from this hypocrisy.

The true meaning of servitude to God requires that we sincerely seek a way of life—the law of living, the principles governing civilization, morals, society, and politics, in fact the entire *framework* of thought and action—that Allah has conveyed to us through His prophets, and that this *framework* should govern every aspect of our existence. We should not be willing, even for a single moment, to tolerate the dominance of any other system—however limited its scope—over even the smallest part of our lives, if it stands in contradiction to this system of Truth.

Seen in this light, the matter becomes clear. If merely accepting the dominance of a false system runs contrary to the demands of faith, then how can faith remain intact in the case of one who is pleased with such a system, who actively works for its establishment or continuation, or who seeks only to replace one false order with another? How can such an attitude be reconciled with true belief?

The Reality of Inner Inconsistency (*Tanaqudh*)

After hypocrisy, the next condition we seek to remove from the lives of both long-established and newly accepted Muslims—and whose removal we call upon every claimant of faith to undertake—is *tanaqudh*: the weakening and erosion of faith through inconsistency in life. By this we mean:

A state in which a person professes something with the tongue yet gradually diminishes it through action. It is also tanaqudh when a person's conduct reflects faith in one sphere of life but becomes entirely different—and disconnected from that faith—in another.

Accordingly, if a person claims that he has surrendered his entire life to the servitude of God, he should not knowingly perform even a single act that weakens or undermines that servitude. And if, due to human weakness, he does fall into such an act, then he should recognize the lapse, correct himself,

and return once more to wholehearted servitude to the Lord.

Among the essential demands of faith is this: that one's entire life be dyed in *ṣibghat Allāh*—the colour of God.

A life of many colours, or even a life divided into two colours, does not accord with any genuine claim to faith.

In our view, it is nothing less than pretence and play-acting that, on the one hand, we profess belief in God, the Hereafter, Revelation, Prophethood, and the Sharīʿah, while on the other hand we actively turn toward, send others to, and even establish institutions of learning that offer an education which distances people from God, dulls consciousness of the Hereafter, and immerses human life in materialism.

On the one hand, we declare faith in God's Sharīʿah, and on the other hand we become lawyers and judges in courts that have expelled the divine Sharīʿah from the halls of judgment—treating the rulings of these courts as the measure of right and wrong, even though they are founded upon non-divine law. On the one hand, we enter the mosque and perform our prayers; yet as soon as we step outside, in our homes, in our financial dealings, in earning our livelihood, in marriage, in the distribution of inheritance, in political activity, and in the whole range of worldly affairs, we set aside God and His Sharīʿah. We then begin to act according to the dictates of our own desires, the customs of our community, the habits of our society, or the laws of rulers who have turned away from God.

On the one hand, we repeatedly assure God that we are His servants and that we worship Him alone; on the other hand, we submit ourselves to every idol with which our interests, attachments, affections, or comforts are connected.

These—and countless other—forms of inner inconsistency present today in the lives of Muslims are realities that no one with open eyes can deny. In our view, these are the true worms that gnaw from within at the character and moral strength of the Muslim Ummah, weakening its *dīn* and faith. The many weaknesses Muslims display today in every sphere of life find their real root precisely in this inner decay and erosion of integrity.

For a long time, Muslims were given the comforting reassurance that once the testimony of *Tawḥīd* and *Risālah* had been uttered with the tongue, and a few outward religious acts such as prayer and fasting were performed, then—no matter how many un-Islamic and faithless patterns of conduct were adopted—neither one's Islam would be harmed nor one's salvation placed at risk. Gradually, the scope of this indulgence was extended so far that even prayer and fasting themselves ceased to be regarded as conditions of Muslim life.

In this way, a general assumption took root among Muslims: that as long as verbal confession of faith remained on one side, and an entire life lived in opposition to that faith existed on the other, nothing would truly be compromised. This outlook found expression in the sentiment:

﴿لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ﴾

"The Fire will not touch us except for a few numbered days." (Al-Baqarah 2:80)

The outcome of this way of thinking is now clearly visible. Every form of immorality, disbelief, sin, disobedience, oppression, and rebellion has come to coexist easily with the name of Islam. And many Muslims scarcely feel any unease upon realizing that the paths to which they devote their time, labour, wealth, strength, abilities, and even their lives—and the goals toward which their individual and collective efforts are directed—are, in reality, largely contrary to the faith they profess to hold.

As long as this condition persists, even the entry of new people into the fold

of Islam will yield no healthy result, because individuals who enter this "salt mine" will themselves be absorbed and transformed in the same way.

For this reason, a necessary component of our *da'wah* is the call to purify the lives of all who claim faith from such inner inconsistency and erosion. Our demand of every believer is that he be *ḥanīf*—single-minded, undivided, and of one unified colour: a believer and Muslim of a single hue. He must detach himself from everything that stands in opposition to faith and conflicts with the Islamic way of life; and if he is unable to sever those ties completely, then he must remain engaged in a constant struggle to loosen and cut them. He should clearly understand each requirement of faith and strive with steadiness and perseverance to fulfill them all.

The Need for Change in Leadership (*Imāmah*)

Now consider the third point of our *da'wah*. From the two points I have just explained, this third point follows as a clear and inevitable conclusion. Our surrender to the servitude of the Lord; our resolve to be sincere in that surrender rather than hypocritical; and our effort to purify our lives of inner inconsistency so that we may become *ḥanīf* Muslims, unified and single-minded—all of this necessarily demands a complete transformation of the existing system of life. For that system currently rests upon the foundations of disbelief, atheism, polytheism, sin, wickedness, and immorality.

Those who design the intellectual framework of this order, as well as the statesmen who administer it in practice, are people who have turned away from God and cast off the restraints of His law. As long as authority remains in their hands—as long as control over every sphere of life remains with them: the sciences and arts, education and instruction, literature and the media, legislation and legal interpretation, finance, industry and crafts, commerce, national governance, and international relations—it becomes not merely difficult, but practically impossible for a person to live as a Muslim in the true sense, with servitude to God as the guiding law of life. Indeed,

under such conditions, it becomes impossible even to preserve Islamic belief intact in the generations that follow.

Furthermore, whoever is truly a servant of the Lord bears—among his many obligations—one especially weighty responsibility: to strive for the purification of the world's order from corruption and to establish it upon righteousness, in accordance with the pleasure of God. It is evident that this purpose cannot be fulfilled so long as the reins of authority remain in the hands of the wicked and immoral, of those who rebel against God and follow the path of Satan. As long as such people stand as leaders, guides, and administrators of human affairs, oppression and corruption, immorality and misguidance are bound to prevail.

Such an arrangement stands in clear opposition to reason and to sound human nature. Today, through direct experience and honest observation, it has become as clear as the sun in full daylight (كَالشَّمْسِ فِي النَّهَار) that no good can arise from it.

Therefore, our very identity as Muslims requires that we strive to bring an end to the leadership of the imams of deviation, to dismantle the domination of disbelief and polytheism, and to establish Ad-Deen Al-Haq in its place.

How Does a Change in Leadership (*Imāmah*) Take Place?

Yet such a transformation cannot come about merely by wishing for it. In every instance, the will of Allah requires that the world be administered, and the administration of worldly affairs necessarily demands certain abilities, strengths, and qualities. Without these, no group can assume responsibility for managing the affairs of the world, nor effectively carry them out.

If there does not exist an organized body of righteous believers who possess the capacity to administer worldly matters, then divine wisdom allows the management of the world to fall into the hands of those who are neither believers nor righteous. But if there does exist a group endowed with faith

and righteousness—and which excels over the disbelievers in the very qualities, abilities, and powers required for governance—then the Divine Will, which is neither unjust nor inclined toward corruption, would not permit the affairs of the world to remain in the hands of the wicked and the faithless.

For this reason, our da'wah is not confined merely to the call to removal of the reins of worldly authority from the wicked and their placement in the hands of righteous believers. Positively, our call is for the formation and preparation of a community grounded in faith and righteousness—a community that is not only firm in belief, sincere and single-minded in its Islam, and upright in character, but also equipped with all the skills, capacities, and competencies necessary to run the workshop of the world in the best possible manner. Not only equipped with them, but capable of demonstrating clear superiority over the present rulers and administrators in those very qualities and abilities.

Chapter 1, Section 3: The Purpose and Approach of *Jamā'at-e-Islami*[5]

Editorial Note:

Summary of Chapter 1, Section 3

This section explains the practical meaning, scope, and method of the task defined in the previous chapters and responds to the objections commonly raised against it. Earlier sections established *why* the Islamic movement must exist: modern life is built on false principles, and Islam calls to total servitude to God, free of hypocrisy and inner contradiction. This section now clarifies *what that servitude requires in practice*. Islamic movement's purpose is not partial reform or communal revival, but the establishment of *Ad-Dīn al-Ḥaqq*—a complete God-centred system governing all aspects of life. Terms such as *Iqāmat-e-Dīn*, *Ḥukūmat Ilāhiyyah*, and *Islamic Movement* describe the same Qur'anic reality: acknowledging Allah alone as Sovereign and organizing individual and collective life under His guidance. This purpose is universal, not confined to Muslims as a nation, and therefore applies to any movement genuinely committed to servitude to God and the establishment of the Deen.

This section also addresses various objections by clarifying that Islam cannot be reduced to rituals, nor separated from politics, law, or governance. The insistence on God's sovereignty is not extremism or *Khārijism*, but a universally acknowledged principle of *Ahl al-Sunnah*: judgment and legislation belong to Allah alone, while obedience to

[5] Excerpted from the book "*Jama'at-e-Islami ka Maqsad, Tareekh aur Lā'iḥa-'Amal*." This book was first published in November 1951; therefore, while reading this essay, one should keep in view the conditions of that time.

humans is valid only within divine limits. The prophets did not merely preach beliefs; they implemented divine guidance in social, legal, and political affairs, making Islamic governance a natural outcome of their mission, not an accidental byproduct. Accordingly, this section shows that the work defined earlier necessarily demands organized collective effort, moral integrity, intellectual clarity, and practical competence. It completes the progression of the argument: from diagnosing false systems, to defining true faith, to explaining how that faith must take form in real-world leadership, institutions, and authority—**making this section a guide not only for the workers of Jamā'at-e-Islami, but for any sincere movement striving for *Iqāmat-e-Deen*.**

The Purpose:

The purpose for which Jamā'at-e-Islami was established is this:

That the entire system of human life, in all its dimensions—thought and outlook, belief and conviction, dīn and ethics, character and conduct, education and training, culture and civilization, social order and communal life, economics and politics, law and justice, peace and war, and international relations—be founded upon the servitude and obedience of God, and guided by the teachings of Islam.

This purpose has remained before us from the very first day, and it continues to be the one and only aim for which we work. No other objective has ever stood before us, nor does it today, nor—God willing—will it ever. Whatever efforts we have made up to this point have, in their true essence, been directed toward this single purpose, and the whole significance of our *da'wah* has always been tied to it alone.

The Qur'anic Term for the Struggle We Have Undertaken

The comprehensive name, in Qur'anic terminology, for what we seek to establish is *Ad-Dīn al-Ḥaqq*—that is, the system of life (*dīn*) which, in accordance with the guidance brought by the prophets, is founded upon the

servitude and obedience of Allah. For this same reality, the Qur'an has also used the expression *ḥukūmat ilāhiyyah* (Divine Government)[6]. Whatever meanings people may attach to this term, our understanding of it is this:

> *To acknowledge Allah as the true Sovereign, and to establish His rule in every sphere of individual and collective life.*

In this sense, the term is entirely synonymous with Islam. On this basis, we use all three expressions—*Dīn al-Ḥaqq*, *ḥukūmat ilāhiyyah*, and Islam—interchangeably.

For the struggle carried out to realize this purpose, we have employed the names *Iqāmat-e-Dīn* (the establishment of the *Dīn*), *Shahādat-e-Ḥaqq* (bearing witness to the Truth), and *Taḥrīk-e-Islāmī* (the Islamic Movement). The first two terms are drawn directly from the Qur'an, while the third has been chosen because it is more readily understood by the general public.

If people have frowned upon any of these terms, the reason is only that they imposed their *own* meanings upon our terminology. Had they understood the meaning *we* intend, they likely would not have objected.

Our Da'wah Is for All Human Beings

In our view, Islam is the lifeline of humanity. Its guidance is not meant solely for those who already identify as Muslims; rather, God has bestowed this blessing upon all human beings, wherever on earth they may live. Our aim,

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[6] Allah SWT says the *hukm* is only for Allah:

إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِ يَقُصُّ ٱلۡحَقَّ وَهُوَ خَيۡرُ ٱلۡفَٰصِلِينَ

It is only Allah Who decides (i.e. has the right to hukm). He declares the truth. And He is the Best of Judges. (Surah Al-Anaam 6:57)

therefore, is not merely to set the lives of Muslims aright, but to guide the whole of humanity toward the right path.

For this reason, we seek to ensure that our appeal remains universal, and that no impression is created—as though we were pursuing the interests of any particular nation—that might compromise the universality of Islam's call. It is certainly true that this understanding must first take root in the hearts and minds of Muslims themselves. Yet our hearts find no rest unless we are confident that our *da'wah* is directed not only to our own community, but to all humankind.

The reason for this is clear: when Muslims truly accept Islam in its full sense, they become its representatives in the world. It is through them that its message is carried to humanity. And that message can never attain effectiveness unless those who already call themselves Muslims present, in both their personal and collective lives, a complete and authentic model of Islam.

On this basis, our path has always been—and remains today—distinct from the path of those whose primary concern for Muslims stems merely from communal affiliation, and who either have no genuine concern for Islam itself, or whose concern exists only because Islam happens to be the religion of their nation.

Islam, Muslim Nationhood, and Us

We have organized our movement in such a manner that:

- on the one hand, its *da'wah* retains a universal address to all humanity, and
- on the other hand, Muslims are prepared to present a complete, sound, and compelling intellectual as well as practical testimony of Islam.

We have never allowed the distinction between Islam and Muslim nationhood to fade from view. At all times, we have placed the principles

and commands of Islam—and the Islamic *da'wah*—above considerations of nation and national interest. Wherever the two have come into conflict, we have never hesitated, even for a moment, to set aside national interests for the sake of Islam.

When we have worked for the protection of Muslims as a community, it has not been out of a desire to preserve a separate national identity in the manner of other nations. Rather, it has been for a single purpose: that this community may continue to exist in the world in order to bear witness to the Truth.

Likewise, when we sought the establishment of a free Muslim homeland, it was not with the aim that—like Iraq or Iran—another Muslim state simply be added to the list of nations. It was solely so that a genuinely Islamic state might be established, one in which a complete and living model of the Islamic system of life could be placed before the world.

Those who merge Islam with Muslim nationhood, who elevate the nation above the religion, or who concern themselves with national interests while remaining indifferent to religion, will never fully grasp our position. If at any point our paths appear to converge with theirs, it is only temporarily—only at those moments where, by coincidence, Islam itself brings them and us together. In most matters, however, our way of thinking and acting has inevitably stood in opposition to theirs.

Editorial Note:

For a more in-depth examination of this issue, see *Mas'ala-e-Qaumiyyat* (*The Question of Nationhood*) by Maulana Syed Abul Aala Maududi. This book presents a rigorous and analytically grounded critique of nationalism and offers a coherent framework for understanding how it should be approached from an authentic Islamic perspective.

As a result of this clash, we have repeatedly been accused of "treachery." Such accusations, however, carry no weight for us. We recognize only God

and His Messenger ﷺ as deserving of true loyalty. If a person who owes allegiance to God and His Messenger ﷺ abandons that loyalty and instead becomes devoted to the so-called "leaders of the nation," he brings disgrace upon himself in this world and the next. But if we remain firm in our true loyalty, then whatever else we may be accused of betraying is, for us, not a cause for shame—it is a source of honour.

Our Conception of *Dīn*

In our understanding of *Al-Dīn al-Ḥaqq* and *Iqāmat-e-Dīn*, we differ from certain others as well. We do not regard *dīn* as merely a set of devotional practices or a limited collection of beliefs and rituals. Rather, we understand it to be a complete way of life—a comprehensive system whose scope encompasses every aspect and every domain of human existence.

We therefore reject the notion that life can be divided into separate compartments and governed by separate schemes. Such a division is neither genuinely possible nor capable of lasting, for the various dimensions of human life are deeply interconnected – much like the organs of a living body. Though diverse in function, they together form a unified whole, animated by a single, shared spirit.

If that spirit is one of indifference to God and the Hereafter, and of estrangement from the teachings of the prophets, then the entire system of life becomes—by its very nature—a system of falsehood. And even if one tries to attach the conscience of a God-centred Deen to it, the overall system inevitably takes on the character of the worst irreligion and spiritual disease. In the end, it becomes completely corrupted.

But if the spirit is one of faith in God and the Hereafter, and of obedience to the teachings of the prophets, then the entire system of life becomes *Al-Dīn al-Ḥaqq*—a righteous way of life—in which God-consciousness governs all

its functions. These two things cannot be hidden from the discerning eye.

Therefore, when we use the expression "*Iqāmat-e-Dīn*", our intention is *not* merely the preaching of a few rituals, a few beliefs, or some moral rules.

By it we mean that the Dīn of the One God should be established over the home and the mosque, the market and the barracks, the court and the parliament, the ministry and the embassies – over all of them; that all institutions and all spheres of life should be governed according to the teachings of that one Messenger whose religion and guidance we affirm as true.

Having already acknowledged the prophets as true, we say: *if we are Muslims, then everything about us must be Muslim.* We cannot hand over *any* aspect of our lives to Satan. With us, everything belongs to God; there is no share for Satan or falsehood.

The Unity of Religion and Politics

All those people take offense at our words who have adopted a restricted notion of the Deen – those who believe in the separation of *dīn* and *dunyā*, and uphold the distinction between religion and politics; those who think that authority can and should be divided between God and Caesar; those who imagine that a God-centred Deen can coexist with a God-less system of politics, bearing the weight of life together; that Deen may take charge of the mosque and the monastery and leave everything else to its rival. These are the people who raise all sorts of objections against us.

Some say: "*Preach religion – why do you interfere in politics?*" But we hold firmly that:

(جدا ہو دیں سیاست سے تو رہ جاتی ہے چنگیزی)

"In the absence of the moral restraints imposed by the Dīn, political authority risks degenerating into violence and domination, as demonstrated by historical examples such as Genghis Khan."

Now do these people really want that *Genghis*-like tyranny should continue ruling our politics while we sit inside the mosque preaching "religion"?

And, after all, which religion is it that they want us to preach?

- If it is that *powerless* religion—which we do not believe in—then plainly we do not believe in it.
- And if it is the religion of the Qur'an and Sunnah, which we *do* believe in, then not only does it "intervene" in politics, but it also actually wishes to make politics an integral part of its own system of life.

Others say that *we were once religious people, and now we have become a political group.*

The truth is that not even a single day of our lives has passed in which we were "religious" in the sense of a non-political religion; and today, may God's curse be upon us if we have ever become "political" in the sense of a non-religious politics.

We are followers of Islam, and its nature is such that to the very extent that it is *dīn*, it is also concerned with governance and public order. From the very beginning, we have been so. It was due to misunderstanding that at one time you regarded us as merely a "religious" group, and it is again due to misunderstanding that today you label us a "political party." The separation between religion and politics may exist in Europe and may be taught by its philosophers, but you have understood neither Islam nor us.

Some object by saying, "*God is only an object of worship. From where you derive political sovereignty for Him*?"

According to them, we go to an extreme when we reserve sovereignty exclusively for Allah and reject human sovereignty. "This," they argue, "is

nothing but *Khārijism*, for the *Khawārij* too declared:

﴿إِنِ الحُكْمُ إِلَّا لِلَّهِ﴾

Judgement belongs to none but Allah."

Yet in our understanding—based upon the Qur'an and the Sunnah—God's claim is not confined merely to worship and ritual devotion. His claim extends just as fully to obedience (*ṭā'ah*) and servitude (*'ubūdiyyah*). To assign any of these rights, in an unrestricted manner, to someone other than Him is shirk. If obedience is ever rendered to a human being, it can only be on the basis of God's explicit permission, and even then, strictly within the limits He Himself has set. Without God's sanction, even the Messenger ﷺ is not obeyed as an independent authority; he is obeyed because he conveys the command of God. Independent and self-legislating authority belongs neither to a Prophet ﷺ nor to any human institution, nor to any political or civil body.

Any system of law, judiciary, or government that does not recognize the Book of God and the Sunnah of His Messenger ﷺ as its ultimate authority—whose foundational assumption is that human beings alone are entitled to determine the principles and details of collective life—in which legislative assemblies, rather than returning to divine guidance, enact laws solely on the basis of their own judgments, even in opposition to God's commands—finds no support in the Qur'an or the Sunnah for the claim that obedience to such a system is religiously binding.

At most, such obedience may be tolerated under conditions of compulsion, when a person finds himself helplessly trapped under its authority. But when someone goes further—when he accepts the *right* of such governments to rule, and when he embraces as a valid principle the notion that, setting aside divine guidance, humanity is free to legislate for its civilization, politics, and economy—then even if he verbally professes belief in God, he

is in reality entangled in *shirk*. Otherwise, what remains is nothing but *zandaqah* (heresy).

Those who liken our call to *Khārijism* should consult any recognized work of Ahl al-Sunnah and judge for themselves. They will find it stated plainly that the authority to pronounce judgment (*ḥukm*) belongs to Allah alone. For example, Imam al-Āmidī writes in *al-Aḥkām fī Uṣūl al-Aḥkām*:

اعلم أنه لا حاكم سوى الله ولا حكم إلا ما حكم به

"Know that there is no Ruler except Allah, and there is no ruling except that which Allah has given."

Imām Fakhr al-Dīn al-Rāzī likewise states in his work on *Uṣūl al-Fiqh*:

إن الحكم هو خطاب الله، فلا حكم إلا لله، وهذه قضية اتفق عليها المسلمون قاطبة.

"Indeed, ḥukm is the address of Allah; therefore, there is no ḥukm except His. And this is a matter upon which all Muslims are unanimously agreed."

This statement leaves no ambiguity: the authority to issue commands and laws belongs to none other than Allah. This is precisely the principle upon which the entire body of Muslims is united.

The above are references from the works of only two of the "*Khārijīs*"[7]. If one wishes, a long list could be produced of such so-called "*Khārijīs*" who have articulated this very same truth.

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[7] Here, Maulana is employing ironic refutation to dismantle the claim that the belief—namely, that legislative authority belongs solely to Allah—is an exclusively *Khārijī* position. By citing authoritative voices from the early generations (*Aslāf*), he demonstrates that this principle was widely held among the foremost scholars of Islam. Indeed, the point is carried so far that Imām Fakhr al-Dīn al-Rāzī explicitly declares it a matter of scholarly consensus (*ijmā'*). In this way, Maulana exposes the weakness of the accusation and shows that what is being labeled "*Khārijism*" is, in reality, a foundational doctrine of Sunni Islam itself.

Is "Islamic Government" just an optional matter?

Some people raise the question—often with a tone of irony or dismissal—of *whether the establishment of a divine or Islamic government was ever an objective of the mission of the prophets*. In response, we ask: when the Qur'an and the Torah set forth, alongside matters of belief and worship, detailed civil and criminal laws, directives regarding war and peace, principles governing economic and social life, and the foundations of political organization—are all of these meant merely for intellectual amusement with no practical relevance? Has it truly been left to personal discretion to treat certain parts of God's revelation as essential to religion, while dismissing others as extraneous or optional?

Were the political systems established by the Prophets of Banī Isrā'īl, and by the Seal of the Prophets, Prophet Muḥammad ﷺ, not among the aims of their preaching and their mission? Did they merely take advantage of circumstances to fulfill some personal desire for power and command? Is any law in the world ever formulated so that it may just be recited, with absolutely no intention that it be implemented? Is Imān really the name of this – that we recite in our daily prayers those very verses of the Book of Allah in which the principles and ordinances concerning the various aspects of life are stated, while in the majority of our day-to-day affairs we continue to act in direct contradiction to them?

Our Maslak and Doctrine

With regard to the servitude to God upon which we seek to establish the entire system of life, we hold a clear and definite doctrine—one that does not appeal to every group, and for different reasons.

In our view, no individual has the authority to worship or serve God

according to personal preference or whim. There is only one sound path, and that is adherence to the Sharīʿah brought by Prophet Muḥammad ﷺ. Concerning this Sharīʿah, we do not grant any Muslim the right to accept from it whatever suits him and reject whatever displeases him. We understand the very meaning of Islam to be obedience to the command of God and faithful adherence to the Sharīʿah of His Messenger ﷺ.

The knowledge of the Sharīʿah is drawn not from the Qur'an alone, but also from the Hadith of the Messenger ﷺ. At the same time, the correct method of deriving rulings from the Qur'an and Hadith is neither to reshape divine guidance in accordance with one's preconceived ideas, nor to adopt the rigidity of blind *taqlīd*. Likewise, we reject unrestrained *ijtihād*—that form of *ijtihād* which invites each new generation to discard the scholarly labour of those who came before it.

The necessary consequence of this doctrine is clear. Whether it displeases individuals or groups within our own community; whether someone denies altogether the very concept of servitude to God; whether someone wishes to worship according to personal discretion without reference to the Sharīʿah; whether someone seeks to impose personal authority upon the Sharīʿah—insisting that whatever he approves must be retained and whatever he dislikes must be removed; whether someone sets aside the Qur'an and Sunnah and elevates self-invented principles under the name of Islam; whether someone rejects Hadith and accepts only the Qur'an; whether someone imports foreign ideas, constructs theories of his own, and then attempts to force the teachings of the Qur'an and Hadith to conform to them; whether someone insists upon rigid, frozen imitation (*At-taqlīd Al-jāmid*); or whether someone seeks to discard the entire legacy of the earlier Imams in order to establish an entirely new *ijtihād*—we cannot accept any of these positions.

Chapter 2 – The Moral and Ethical Foundations of the Da‘wah towards Islam[8]

Once the purpose of our struggle is understood, it becomes essential to grasp the laws that God has established regarding success in this struggle.

Chapter 2, Section 1: Basic Human Morals

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[8] This section presents an excerpt from a speech delivered by Maulana Syed Abul A‘la Maududi at Pathankot on 21 April 1945, later published under the title *Tehreek-e-Islami ki Ikhlaqi Bunyadein* (The Ethical Foundations of the Islamic Movement).

To fully grasp the depth of the points highlighted by Maulana, it is essential to understand the historical context in which this address was delivered. At the time, much of the Muslim world was under European dominance; even those states that appeared independent—such as Saudi Arabia, Afghanistan, Turkey, and Egypt—lacked real authority. Freedom movements were at their peak, and the subcontinent stood on the brink of partition, accompanied by rising currents of Muslim nationalism. Meanwhile, secularism was increasingly becoming a model for modernist Muslims, and a growing sense of distrust in Islam was emerging among the new generation. Society was also witnessing a widening divide between the “modern” and the “religious,” while Jamaat-e-Islami itself was still in its early years, having been established only four years prior.

Understanding this backdrop allows us to better appreciate and interpret the key ideas and concerns articulated by Maulana in this seminal address.

In today’s context, the relevance of this speech becomes even more apparent. The call for “change” has become a dominant voice in society; however, while raising slogans is easy, bringing about real change remains a difficult and demanding task. Such transformation requires a clear ideology, firm conviction, effective action, and sustained collective struggle—yet above all, it depends on the strength of human character. This speech, therefore, outlines the essential qualities of character required to bring about meaningful and lasting change, making it as significant today as it was at the time it was delivered.

Editorial Note:

Summary of Chapter 2, Section 1

This section explains that certain moral qualities form the foundation of human effectiveness, regardless of whether they are used for good or evil. These include qualities such as determination, perseverance, courage, discipline, foresight, and the ability to organize and work collectively. When combined with higher virtues like justice, integrity, and truthfulness, they produce strong individuals and cohesive communities.

However, these qualities are neutral in themselves—they can serve both righteousness and corruption. Their true value depends on the purpose they serve. The example of the early Muslims shows that when such qualities are guided by the right faith, they become an unstoppable and powerful force for transformative change.

The Nature of Basic Human Morals

Basic human morals consist of those fundamental qualities upon which man's existence as a moral being rests. They are the essential traits without which no individual can function effectively in the world—whether he chooses to employ them for righteous purposes or for corrupt ends. At this stage, the question of belief is not under discussion. Whether a person believes in God, revelation, prophethood, and the Hereafter; whether his inner self is purified or corrupted; whether his intentions are noble or base—all this lies outside the present scope. The point under consideration here is that any individual who seeks to act with effect in this world must necessarily be equipped with certain indispensable qualities. Without these, no effort—whether directed toward good or evil—can attain strength, continuity, or result.

Essential Qualities for Individual Effectiveness

These include:

- strength of will and decisiveness;
- ambition and firm determination;
- patience and perseverance;
- courage;
- preparedness and diligence;
- love for one's objective; and
- a readiness to make sacrifices for it—whatever those sacrifices may demand in terms of time, wealth, or even one's own life.

Likewise, among the indispensable qualities are:

- caution and vigilance,
- foresight and prudence,
- insight, and
- the ability to adapt and respond creatively to changing circumstances; along with
- discipline and self-restraint, and
- the capacity to attract others,
- to plan and organize, and
- to secure and sustain their collective being.

A person whose character and personality are illuminated by such qualities will also possess those noble traits which, in reality, constitute the essence of humanity and upon which honour and esteem in this world are built. Among the most admirable of these qualities are:

- self-control,
- generosity,
- mercy,
- compassion,
- a sense of justice,
- breadth of vision,
- truthfulness,
- trustworthiness,
- integrity,
- faithfulness to pledges and commitments,
- fairness,
- moderation,
- courtesy,
- purity, and
- discipline.

Moral Excellence and Collective Strength

When these attributes are found in any people or group, they form a reservoir of human capital from which a strong and effective social entity can be shaped. Yet even after assembling this capital, a group can attain true vigour and strength only when further moral qualities are cultivated. This becomes possible only when all—or at least the majority—of its members unite around a single common objective and place its attainment above every other consideration, even those of wealth and family.

They must possess mutual love and sympathy, a firm resolve to work together, and the capacity to subordinate personal interests to the collective objective. They must also have the discernment to distinguish between sound and unsound leadership, choosing only those who are truly fit to lead; and they must ensure that their leaders are marked by sincerity, sound judgement, and all the qualities essential for genuine leadership. Such a community should be prepared to place all its resources at the disposal of this leadership. Alongside this, there must exist a vigilant and robust public opinion that does not allow harmful or immoral tendencies to take root.

These are the qualities that we describe as ***basic human morals***, for they constitute the fundamental elements of human moral strength. In this world, it is impossible to achieve any human objective unless such attributes are present in those who seek to accomplish it.

These moral qualities may be likened to the steel of a sword. If the steel is strong, the sword too will be strong – whether it is wielded to shed innocent blood or to defend the oppressed. If the steel is weak, the sword will likewise be weak. And if the sword is made of brittle wood, it will never be capable of fulfilling its purpose.

It was to this very reality that the Prophet Muḥammad ﷺ alluded when he

said:

خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ

"The best among you in the age of Jāhiliyyah are also the best in Islam."

(Sahih Muslim 2638)

That is to say, those individuals who, during the pre-Islamic period, possessed exceptional ability and firmness of character did not lose these qualities upon embracing Islam. Rather, they remained energetic, capable, and effective. The decisive difference lay only in this: before Islam, their abilities were directed along erroneous paths; after accepting Islam, those same abilities were redirected along the right path.

It was precisely for this reason that the Prophet Muḥammad ﷺ achieved such extraordinary success among the Arabs—a success whose effects, within a remarkably short span of time, extended across vast regions of the world, from the Indus to the Atlantic. He gathered around himself the finest human material available among the Arabs: men of character, vigour, and devotion. Had he been surrounded instead by people who were feeble, cowardly, weak-willed, and unreliable, what achievement could he possibly have realized?

Chapter 2, Section 2: Islamic Morals

Editorial Note:

Summary of Chapter 2, Section 2

This section first lays down the decisive principle that the real source of power is moral (Akhlaqi) power. It then makes clear that this moral power is of two kinds.

- The first is **basic human moral qualities**—such as determination, discipline, courage, organization, foresight, and the ability to make effective use of material means. These are necessary for any people to function and to struggle in the world, whether for right or wrong.
- The second is **Islamic moral qualities**, which do not merely stand alongside these basic qualities but include them, refine them, discipline them, and direct them toward the service of truth and righteousness.

The section explains that when a people possess only basic human moral qualities, the struggle between nations remains dependent on material means, and those stronger in resources tend to prevail. But when Islamic moral qualities are combined with basic human qualities, a different kind of power emerges—one that can overcome even a major deficiency in material means. Such a group gains ascendancy not merely through force, but through truthfulness, justice, sincerity, and moral superiority. Hence, if there exists an organised group that combines Islamic moral qualities, basic human moral qualities, and the proper use of material means, it cannot remain deprived of leadership. And if such a group does not exist, leadership will inevitably fall to those who are superior in basic human qualities and material power, even if they lack Islamic morals.

Having established this, the section explains that Islamic moral qualities themselves are not vague or undefined but are built upon a clear and natural structure of four levels: Imān, *Islām*, *Taqwā*, and *Iḥsān*. Imān is the foundation—without it nothing can stand. From it arises *Islām*, which is its practical expression in life. From *Islām* develops *Taqwā*, whereby a person consciously regulates his entire life according to God's guidance. And above all stands *Iḥsān*, the highest stage, where obedience is driven by deep love, sincerity, and complete devotion to God, His Messenger, and His *dīn*. Each level depends on the one before it, and no higher level can be established unless the lower one is sound and complete.

The section warns that the common mistake is to ignore this natural order—attempting to cultivate *Taqwā* and *Iḥsān* while Imān and *Islām* remain weak or reducing religion to outward forms and selected practices. Such an approach produces no real moral strength. True Islamic moral power only emerges when Imān is firm, *Islām* is fully reflected in life, Taqwā governs conduct, and Iḥsān elevates the entire personality. Only such a people can rise to fulfill the responsibility of leadership.

In addition to the foregoing, there exists another body of principles and values which I term Islamic morals. These do not constitute a system distinct from basic human morality; rather, they supplement it and bring it to perfection and completion.

The Orientation of Basic Human Morals

The first task that Islam undertakes is to provide a center and an axis around which basic human moral qualities may be ordered, refined, and directed toward the service of truth and goodness.

Editorial Note:

What Islam does first and foremost is to provide a central point of guidance—a fixed criterion and axis—around which all these scattered qualities can be:

- Ordered (brought into proper balance and harmony),
- Refined (purified from selfishness and corruption),
- Directed (given a clear and righteous purpose).

That centre is the servitude of Allah.

Without such a centre, human qualities remain like raw power without guidance—capable of producing both goodness and evil. But when they are organized around the obedience of Allah and accountability to Him, they are transformed into forces that serve truth, justice, and the welfare of humanity.

In their raw and unregulated state, these moral qualities are capable of serving both good and evil—just as a sword, in the hands of a bandit, becomes an instrument of oppression, while in the hands of a sincere warrior striving in the cause of God, it becomes a means of justice and righteousness.

In the same way, the mere possession of these qualities by an individual or a group does not, in itself, constitute virtue. Their moral worth ultimately depends upon the direction in which they are employed. When the objective is righteous, these qualities become powerful instruments in the service of truth and goodness. Islam takes these inherent qualities, binds them to the right cause, and assigns them the decisive task of providing moral direction.

The inevitable consequence of Islam's call to affirm *Tawḥīd*—the oneness of God—is that the sole purpose of all human effort, striving, and struggle becomes the seeking of God's pleasure and the fulfillment of His will.

إِيَّاكَ نَسْعَى وَنَحْفَظُ

"For You alone we strive, and for You alone we exert ourselves."

The entire range of a Muslim's thought and action must remain within the bounds that God has prescribed for him:

إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ

"Only You do we worship, and for You alone do we perform our Prayers and prostrate ourselves."[9]

The effect of this orientation upon life is that all the basic human moral qualities mentioned above are set upon the right course. The strength generated by these qualities is no longer confined to the exaltation of the self, the family, the nation, or the country; rather, it is directed toward the establishment and glorification of the divinely ordained order. In this way, basic moral qualities are raised from mere abstract virtues to an active force for positive good, becoming a source of blessing for the world at large.

Widening the Scope of Basic Morals

The second function that Islam performs in the moral sphere is to strengthen

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[9] This wording is a part of the *Qunoot* as we learn from the narration below from Abdur Rahman Ibn Abzi R.A"

صلَّيتُ خَلفَ عمرَ بنِ الخطَّابِ رضيَ اللَّهُ عنهُ صلاةَ الصُّبحِ فَسَمِعْتُهُ يقولُ بعدَ القِراءةِ قبلَ الرُّكوعِ : اللَّهمَّ إيَّاكَ نَعبُدُ، ولَكَ نصلِّي ونَسجُدُ وإليكَ نَسعَى ونَحفِدُ، نَرجو رَحمتَكَ، ونَخشَى عذابَكَ، إنَّ عذابَكَ بالكافِرينَ مُلحِقٌ، اللَّهمَّ إنَّا نَستعينُكَ ونَستغفِرُكَ، ونُثني عَليكَ الخيرَ، ولا نَكْفرُكَ، ونؤمنُ بِكَ، ونخضَعُ لَكَ، ونَخلَعَ مَن يَكْفرُكَ

I prayed the dawn prayer behind ʿUmar ibn al-Khaṭṭāb (may God be pleased with him), and I heard him say—after the recitation and before bowing:

"O God, You alone we worship; to You we pray and to You we prostrate. Toward You we strive and hasten in service. We hope for Your mercy and fear Your punishment. Truly, Your punishment overtakes the unbelievers. O God, we seek Your help and ask Your forgiveness; we praise You with all good, and we do not deny You. We believe in You, humble ourselves before You, and we renounce whoever disbelieves in You." (As-Sunan Al-Kubra Li Bayhaqi 2/211 – Saheeh)

the basic human moral qualities even further.

Take perseverance or patience (*ṣabr*) as an example. Even the most resolute of people recognize that endurance and patience, when directed toward deities other than God and nourished by the roots of materialism, operate within definite limits. Those who practice patience and steadfastness for such ends can endure hardship only up to a certain point; beyond that, their endurance fails and they give in.

Patience that is firmly grounded in *Tawḥīd*, by contrast, and devoted not to worldly pursuits but to God, the Lord of all the worlds, belongs to an entirely different order. It is far stronger and more enduring. When rooted in *Tawḥīd*, patience becomes a vast treasure-house of strength that even the combined hardships of the world cannot exhaust.

The capacity for patience in one who has not surrendered himself to God is limited in another way too. At one moment, he may be standing against the bombs and bullets with apparently steadfast resolve, yet at the other moment he may be utterly unable to resist the stirrings of carnal desire when confronted with an opportunity to satisfy his lusts and could resist even a little inclination of the *nafs ammarah*.

Islam spreads patience across the whole span of human life. It does not confine it merely to certain kinds of dangers, calamities, and difficulties; rather, it transforms patience into a mighty power of moral restraint in the face of every fear, every apprehension, and every desire that seeks to divert a person from the straight path. In reality, Islam makes the entire life of a believer a life of patience. Its fundamental principle is that one should remain firmly established upon truth and right conduct throughout one's life—no matter how many dangers, demands, and hardships this may involve, and even if no tangible benefit appears to result from it in this worldly life—and that one should never adopt evil in thought or action, however attractive its outcome may seem.

Instead of sacrificing one's purpose for the sake of worldly gain, restraining oneself from evil in this life and walking steadfastly upon the path of good is what constitutes Islamic patience.

Such patience may indeed appear in a limited form in the lives of disbelievers, just as traces of other basic moral qualities may also be observed in them; but these qualities lack firmness and consistency. Islam alone gives all these moral qualities their full strength and stability.

A Higher Level of Morals

Upon the foundation of these basic moral characteristics, Islam builds a higher system of morality by virtue of which mankind may realise its greatest potential. Islam purifies the soul from self-seeking egotism, tyranny, immorality, and indiscipline. It creates God-fearing men, devoted to their ideal, endowed with piety, abstinence, and discipline, and uncompromising in their adherence to truth. It instils feelings of moral responsibility and fosters the capacity for self-control. Islam generates kindness, generosity, mercy, sympathy, peace, disinterested goodwill, scrupulous fairness, and truthfulness toward all creation in all circumstances. It nourishes noble qualities from which only good may be expected.

Nor is Islam content merely to make a man good; in the words of a ḥadīth, it makes him

مفاتيحُ للخيرِ، مغاليقُ للشرِ

"The key to good and the barrier against evil."[10]

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[10] This wording comes from the narration below:

إن من الناسِ مفاتيحُ للخيرِ، مغاليقُ للشرِ، وإن من الناسِ مفاتيحُ للشرّ، مغاليقُ للخيرِ، فطوبى لمن جعلَ اللهُ مفاتيحَ الخيرِ على يديهِ، وويلٌ لمن جعلَ الله مفاتيحَ الشرِّ على يديهِ

In other words, he is entrusted with the mission to spread good in the world and to prevent evil. Such is the beauty and magnetism of Islamic morality that if some organised group possesses it and actively strives toward the mission that Islam has assigned, no power in the world can stand against it.

Law of God Regarding the Imamah (Leadership) of Mankind

Now I shall explain this established practice of God in a few words. It has remained in force from the beginning of creation, and it will continue so long as human beings remain upon their present natural constitution. That practice is this: if there is no organised human community in the world which is adorned with Islamic moral qualities and basic human moral qualities, and which can also make use of material means, then the leadership and authority of the world are given over to such a group as,

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"Indeed, among people are those who are keys to good and locks against evil; and among people are those who are keys to evil and locks against good. So glad tidings are for the one at whose hands Allah places the keys to good, and woe to the one at whose hands Allah places the keys to evil." (Al-Silsila As-Saheeha Li Albani 1332 – Hasan).

This narration can also be seen in Sunan Ibn Majah 237, As-Sunnah Li Ibn Abi Asim 297 etc.

This hadith establishes that human beings become *means through which doors are opened in society*—either doors of guidance, reform, and good, or doors of corruption, misguidance, and evil. A person is not confined to his own actions; rather, he sets in motion currents that influence others. Through his speech, conduct, and efforts, he may facilitate knowledge, calling people to the truth, and righteousness—thus becoming a *key to good* and a barrier against evil. Or he may, through negligence or corruption, spread doubts, desires, and harmful practices—thus becoming a *key to evil* and an obstruction to good. In this sense, every individual occupies a position of moral consequence far beyond himself.

The true standard, therefore, is not merely whether a person does good, but whether good flows through him to others, and whether he actively closes the avenues of evil. Those whom Allah grants the ability to open paths of truth—through knowledge, reform, and sincere effort—are the most fortunate, for their influence multiplies good in the world. And those through whom evil spreads carry a burden far greater than their own deeds. Thus, the hadith calls every believer to examine himself: *Are you opening doors for the religion of Allah—or for its opposition?* For upon this rests both individual success and the moral direction of society.

though empty of Islamic moral qualities, is in any case more advanced than others in respect of basic human moral qualities and in the power to command material means. Why is this so? Because the order of the world can only be run by those groups who are more competent than others.

However, if such a group inclines toward evil, God will ensure that the reins of control do not remain permanently in its hands.

On the other hand, if there exists an organised group that surpasses others in possessing both Islamic moral qualities and basic human moral qualities, and is also not deficient in the proper use of material means, then no other group can remain in leadership over it. Such a situation would be contrary to nature, contrary to the established practice by which God regulates the affairs of mankind, and contrary to the promises God has made in His Book to the believers. In the presence of such a righteous group—capable of managing the affairs of the world in an orderly manner in accordance with the will of God—there is no reason why He should allow others to rule.

We must, nevertheless, remember that goodness will enjoy a position of power only if such a group is *organised*. The existence of a single righteous individual, or even several such individuals living separately, cannot alter the leadership—even though each of them may be a great saint in his own right. The promises God has made concerning leadership and vicegerency do not pertain to isolated individuals; they pertain to a community—a group that has proven through its actions that it is "the best of communities" and "a just community."

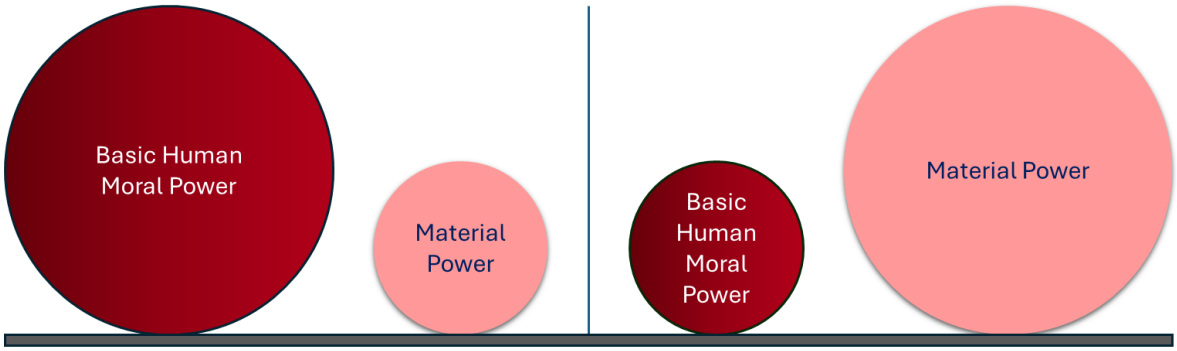
It must also be remembered that the mere emergence of such a group will not automatically dethrone the corrupt and misguided people who have thus far held leadership. The righteous group will have to wage struggle against unbelief and immorality in every field of life and at every step. In the battle to establish the religion of truth, they will be called upon to make many sacrifices and to prove their commitment to truth, their loyalty to their

Lord, and their capability to manage the affairs of the world. Not even the Prophets were exempt from fulfilling this condition—how then should people today expect it to be otherwise?

Comparative Roles of Moral and Physical Powers

In the situations when moral power rests solely upon fundamental human moral qualities, material resources assume great importance.

It is quite possible that a group possessing abundant material resources may, with only a small measure of moral strength, dominate the world and overshadow other groups who possess higher moral authority but lesser material strength. Those morally superior groups may nevertheless remain subjugated simply because they lack sufficient physical means.



A community or group with high moral power but less material means and power

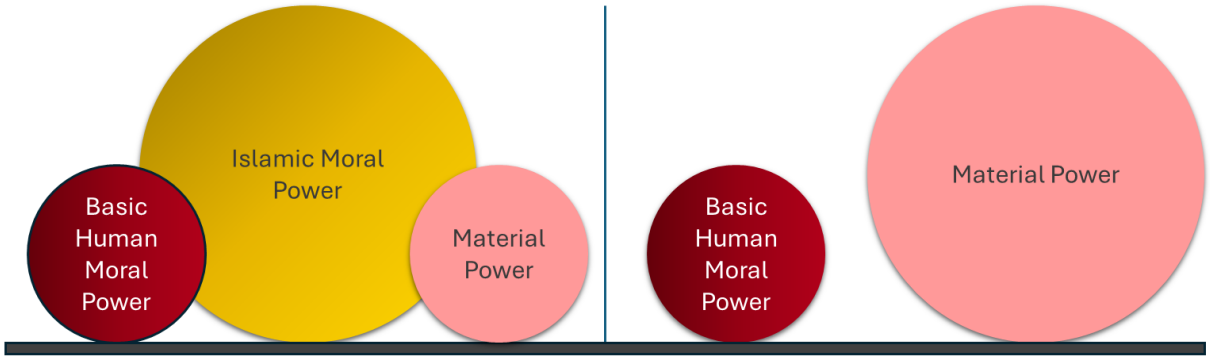
A community or group with high physical means and power but less moral power

In this situation, when Islamic morals are not present in either of the groups, it is possible that the group with higher material power might prevail over the group with less material power. This situation is very different to the situation when the Islamic moral values and power comes into equation.

But where moral power is composed of the combined force of both basic human morals and Islamic moral qualities, it acquires the potential—despite any deficiency in material resources—to triumph over forces equipped merely with basic moral attributes and physical strength.

This idea may be illustrated thus: if, together with basic moral qualities, we require one hundred degrees of material strength, then only twenty-five degrees of material power are needed when Islamic morals are present. The

remaining deficiency of seventy-five degrees is compensated by the strength of Islamic moral attributes.



A community or group with Islamic Moral Power to support the Basic Human Moral and Material Power

A community or group with high physical means and power but no Islamic Moral Power

In this situation, a group which has Islamic Moral Power will be able to overcome the group with higher material means even though this have lesser physical strength and power as compared to them.

Indeed, the era of the Prophet ﷺ demonstrates that if Islamic morality reaches the level attained in his time and in the time of his Companions, then only ten percent of the relative material strength is required. This is the reality to which the following Qur'ānic verse refers:

إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟ مِاْئَتَيْنِ ۚ

وَإِن يَكُن مِّنكُم مِّاْئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُوا۟

"..If there are twenty steadfast among you, they will overcome two hundred. And if there are one hundred of you, they will overcome one thousand of the disbelievers..." (al-Anfāl 8:65)

This last point that I have presented should not be taken as mere optimism, nor should it be assumed that I am describing some miracle or extraordinary occurrence. No—this is a completely natural reality. It takes place within this very world of means, in accordance with the law of cause and effect, and it can occur at any time, provided its cause exists. Before proceeding further, I

consider it appropriate to explain briefly how Islamic moral qualities—which include within them basic human moral qualities—are able to make up for a deficiency of seventy-five, or even ninety-five percent, in material means.

To understand this, cast a glance at the present international situation of your own time. Before you lies that great upheaval, which began some five and a half years ago; Germany has been defeated, and the defeat of Japan also appears near.

As far as basic human moral qualities are concerned, both sides in this conflict are nearly equal; indeed, in certain respects, Germany and Japan demonstrated even greater moral strength than their opponents. In the field of natural sciences and their practical application as well, both sides are comparable—rather, the superiority of Germany in this regard is well known. Yet there is one factor in which one side greatly surpasses the other, and that is the advantage of material means. It possesses manpower far greater than its rivals, enjoys far more abundant resources, holds a better geographical position, and has been provided by historical circumstances with far more favourable conditions. It is for this reason that it has attained victory.

From this, it becomes clear that for any nation which is small in number and limited in material means, there appears to be no possibility of rising in opposition to nations that are numerous and well-equipped, even if it surpasses them somewhat in basic moral qualities and in the use of natural sciences. For a nation that rises on the strength of basic human moral qualities and scientific capability cannot be free from one of two conditions:

- Either it will be driven by its own nationalism and seek to dominate the world for its own benefit,
- Or it will rise in support of certain universal principles and call other nations towards them.

In the first case, success is not possible unless it becomes superior to others in material power and resources, because all those nations upon whom its ambitions fall will resist it with intense hostility and will spare no effort to block its path.

In the second case, it is indeed possible that hearts and minds may gradually be won over by its principled call, and that it may not need to employ much force to overcome resistance. But it must be remembered that hearts are not conquered merely by a few appealing principles. What is required for their conquest is genuine goodwill, sincerity, truthfulness, selflessness, generosity, compassion, nobility, and justice—qualities that remain pure and untainted through the severe trials of war and peace, victory and defeat, friendship and enmity alike. These belong to a higher level of moral excellence, far above basic human moral qualities.

This is why those who rise merely on the basis of basic moral qualities and material strength—whether openly nationalist or outwardly advocating universal principles while inwardly driven by national interests—ultimately come to be governed by selfish motives of an individual, class, or national character, as can clearly be seen today in the foreign policies of America, Britain, and Russia. In such a struggle, it is entirely natural that every nation stands like a solid rock against the other, mobilizing its full moral and material strength in resistance, and refusing to allow the other any passage within its sphere—unless it is crushed by a superior material force.

Weapons of Moral Excellence Against Material Guns and Cannons

Now imagine that within this very environment there arises a group—initially perhaps from within a single nation, yet not as a "nation" but as a "community"—which is completely free from personal, class, and national selfishness. Its striving has no aim other than this: that it sees the welfare of humanity in the adoption of certain principles and seeks to establish the

system of human life upon them. In the society it forms upon these principles, distinctions of nation, territory, class, and race disappear altogether. All human beings may enter it with equal rights and equal status. Leadership within it is granted to those who excel most in adherence to these principles, regardless of their racial or national origin. It may even happen that if the conquered accept its faith and prove themselves righteous, the conquerors may lay the fruits of all their sacrifices at their feet and accept them as leaders.

When such a group rises with its message, those who do not wish its principles to prevail oppose it, and thus a struggle begins. As this struggle intensifies, the group continues to demonstrate ever higher moral excellence in comparison with its opponents. Through its conduct, it proves that it seeks nothing but the welfare of mankind. Its enmity is not directed toward the persons or nations of its opponents, but only toward their error and misguidance; if they abandon these, it is ready to embrace even its bitter enemies. It does not covet their wealth or resources, but rather their moral and spiritual well-being. Even in the most severe trials, it does not resort to falsehood, treachery, or deceit. It responds to crooked methods with upright means, refrains from injustice even in moments of retaliation, and does not abandon its principles even under the harshest conditions of war. It remains steadfast in truthfulness, fidelity to promises, and good conduct, and upholds justice and integrity at the very standard it has itself presented before the world.

When such a God-fearing, pure, and noble group confronts armies marked by vice and cruelty, its humanity stands superior to their brutality. When enemies come to it as prisoners or wounded, they witness an environment of goodness and moral purity, and their corrupted souls begin to be cleansed. When it gains control over a land, the people experience forgiveness instead of revenge, justice instead of oppression, compassion instead of cruelty, humility instead of arrogance, and a call to goodness

instead of abuse. They see that the victorious soldiers neither violate their honour nor plunder their wealth, nor seek to destroy their economic strength or humiliate their national dignity. Rather, their concern is that no injustice should occur, no one should be deprived of rightful dues, and no immorality should take root.

In contrast, when the opposing side enters a territory, the population cries out under its oppression and brutality. You can now judge for yourselves how great the difference is between such a struggle and ordinary nationalist conflicts. It is evident that in such a contest, superior humanity—even with lesser material means—will ultimately overcome brute force. The weapons of moral excellence prove more far-reaching than guns and cannons. Even in the midst of war, enemies are transformed into friends, hearts are conquered before bodies, and whole populations are subdued without prolonged fighting. Gradually, even from within the opposing camp, leaders, soldiers, experts, weapons, and resources begin to flow towards this righteous group.

What I have presented is not mere speculation. If you reflect upon the life of the Prophet ﷺ and the rightly guided Caliphs, you will see that this has already occurred in history—and it can occur again, provided there is the will to undertake such an effort.

The Reasons for Decline

Gentlemen! I hope it has now become clear to you that the real source of power is moral strength. If there exists in the world an organized group that possesses Islamic moral qualities along with basic human moral qualities, and that also makes use of material resources, then it is both irrational and contrary to nature that any other group should continue to hold leadership in its presence. I also hope that you have understood the true cause of the present decline of the Muslims. Those who neither make proper use of material means, nor possess basic human moral qualities, nor embody

Islamic moral qualities collectively—cannot remain in a position of leadership. The unchanging practice of God requires that such people be replaced by others who, though lacking Islamic moral qualities, are at least superior in basic human qualities and in the use of material means, and thus prove themselves more capable of managing the affairs of the world.

If you have any complaint in this matter, it should not be directed against the practice of God, but against yourselves. And the result of this realization should be that you strive to remove the deficiency which has reduced you from leaders to followers.

Four Tiers of Islamic Moral Qualities

After this, it is necessary that I present clearly before you the foundations of Islamic moral qualities, for I know that in this matter the concepts of most Muslims are deeply confused. Because of this confusion, very few understand what Islamic morality truly is, and what elements, in what order and progression, must be cultivated within a person for his proper development and refinement.

What we describe as Islamic moral qualities is, according to the Qur'an and Hadith, in reality composed of four stages: (1) *Imān* (faith), (2) *Islām*, (3) *Taqwā* (God-consciousness), and (4) *Iḥsān* (excellence).

The Order and Interdependence of the Four Stages

These four stages follow one another in a natural order: each subsequent stage arises from the one before it and necessarily rests upon it. Until the lower stage is firmly established, it is not even conceivable to construct the next.

In this entire structure, *Imān* occupies the position of the foundation. Upon this foundation is built the level of *Islām*; above that rises the level of *Taqwā*; and at the highest stands *Iḥsān*. Without *Imān*, there is no possibility whatsoever of *Islām*, *Taqwā*, or *Iḥsān*. If *Imān* is weak, it cannot bear the

weight of the higher stages; and even if such stages are artificially constructed upon it, they will remain hollow and unstable. If *Imān* is limited, then *Islām*, *Taqwā*, and *Iḥsān* will also remain confined within the same limits. Therefore, until *Imān* is sound, firm, and comprehensive, no person of understanding who truly grasps the *dīn* can even conceive of building *Islām*, *Taqwā*, or *Iḥsān*.

Similarly, before *Taqwā*, the correction, strengthening, and expansion of *Islām* is necessary; and before *Iḥsān*, the same is required of *Taqwā*. Yet we often observe that people ignore this natural and principled order. Without completing *Imān* and *Islām*, they begin to speak of *Taqwā* and *Iḥsān*. More regrettable still is that, in general, people hold an extremely limited conception of *Imān* and *Islām*. As a result, they assume that merely adopting a particular outward form—of appearance, dress, manners, eating and drinking, and similar external matters—constitutes the completion of *Taqwā*. Thereafter, by engaging in optional acts of worship, litanies, invocations, and self-devised practices, they believe they have attained the lofty station of *Iḥsān*.

Whereas, in many cases, alongside such supposed "*Taqwā*" and "*Iḥsān*," clear signs can be seen in their lives indicating that their *Imān* itself is neither sound nor firmly established. So long as these errors persist, there can be no hope of successfully completing the curriculum of Islamic moral development. It is therefore essential that we acquire a full and accurate understanding of all four stages—*Imān*, *Islām*, *Taqwā*, and *Iḥsān*—and that we properly grasp their natural order.

1. Faith (*Imān*)

In this connection, let us first consider *Imān*, which is the foundation of the Islamic life. Everyone knows that *Imān* consists of affirming the oneness of God and the prophethood. If a person makes this affirmation, he fulfills the legal requirement for entering the fold of Islam and becomes entitled to be

treated as a Muslim. But is this simple affirmation—sufficient for fulfilling a legal condition—also sufficient to serve as the foundation upon which the entire multi-storeyed structure of Islamic life can be built?

People generally assume so, and therefore, wherever this affirmation is present, they begin constructing practical Islam, *Taqwā*, and *Iḥsān* upon it—structures which often prove no more durable than castles in the air. In reality, however, for the construction of a complete Islamic life, it is indispensable that *Imān* be fully developed in its details and firmly established in its depth. Whatever aspect of *Imān* remains incomplete will leave a corresponding aspect of Islamic life undeveloped; and wherever there is weakness in its depth, the structure of Islamic life will prove unstable at that very point.

The True Meaning of Faith in God

Take, for example, faith in God, which is the primary foundation of the religion.

When the simple acknowledgment of God, the Shahadah, is elaborated, it assumes numerous **forms** in people's minds:

- In some cases, it is limited to the belief that God exists, is the Creator of the world, and is One in His essence.
- In others, it extends only to the idea that God is our deity and must be worshipped.
- In still others, the conception of His attributes and rights becomes somewhat broader—acknowledging Him as Knower of the unseen, All-Hearing, All-Seeing, the One who answers prayers and fulfills needs, and the sole object of all acts of worship—yet remains confined to "religious matters," with His Book accepted as the final authority only in that domain.

It is evident that such differing conceptions cannot produce the same type of life. The more limited the conception, the more limited the Islamic character

of life and conduct. Even at its broadest within these conventional notions, Islamic life does not progress beyond a point where loyalty to God and loyalty to those who rebel against Him are combined, or where elements of disbelief and Islam are merged into a composite system.

Similarly, the **depth** of faith in God also varies.

- One person affirms God, yet is not prepared to sacrifice even the smallest of his possessions for Him.
- Another prefers God over some things, but not over others.
- A third may sacrifice his life and wealth, yet is unwilling to sacrifice his personal inclinations, opinions, or reputation.

Accordingly, the stability or instability of Islamic life is determined in exact proportion to this depth, and a person's Islamic character fails precisely at the point where the foundation of his faith is weak.

A complete Islamic life can only be built upon that affirmation of divine unity which encompasses a person's entire individual and collective existence—

- where he regards himself and everything he possesses as belonging to God;
- where he accepts God alone as the rightful Owner, Deity, Lawgiver, and Sovereign;
- where he recognizes Him as the sole source of guidance and becomes fully convinced that turning away from His obedience, disregarding His guidance, or associating others with Him in any respect is nothing but misguidance.

And this structure can attain firmness only when a person consciously and deliberately resolves that –

- he and all that he possesses belong to God and are for God alone;
- when he abandons his own standards of likes and dislikes and submits

them to God's will;

- when he suppresses his self-will and shapes his thoughts, desires, and inclinations in accordance with the knowledge revealed by God in His Book;
- when he discards all loyalties that conflict with loyalty to God;
- when he establishes love for God above all in his heart and removes every idol that competes with it; and
- when his love and hatred, friendship and enmity, inclination and aversion, peace and war—all become aligned with God's pleasure, so that he desires only what God desires and shuns what He dislikes.

This is the true level of faith in God.

You can yourself judge that where faith falls short in its breadth and firmness, how can there be any possibility of *Taqwā* or *Iḥsān*? Can such deficiencies be compensated for by the length of one's beard, the style of one's dress, the counting of prayer beads, or the performance of late-night prayers?

The True Meaning of Faith in Prophethood

The same principle applies to the other articles of faith. Faith in prophethood remains incomplete until a person accepts the Prophet ﷺ as his guide in all matters of life and rejects every guidance that contradicts or stands independent of his.

The True Meaning of Faith in The Book

Faith in the Book remains deficient so long as there exists any willingness within the self to accept the dominance of principles other than those laid down in the Book of God, or any lack of inner restlessness to see God's guidance govern one's own life and the life of the world.

The True Meaning of Faith in The Hereafter

Likewise, faith in the Hereafter is not complete until a person is fully

prepared to give precedence to the Hereafter over this world, to reject worldly values in comparison with the values of the Hereafter, and to feel a constant awareness of accountability at every step of life.

When these very foundations are incomplete, upon what can the grand structure of Islamic life be built? It is precisely because people have attempted to construct Islamic morality without expanding, completing, and strengthening these foundations that we now see judges who rule against the Book of God, lawyers who argue cases on the basis of non-Islamic laws, administrators who organize life according to un-Islamic systems, and leaders who strive to shape civilization upon non-Islamic principles—all nevertheless claiming the highest ranks of *Taqwā* and *Iḥsān*, provided only that their outward appearance conforms to a certain pattern and they adopt some voluntary acts of worship and devotions.

2. *Islām*

The Relationship Between Iman and Islam

When the foundations of *Imān*, which I have just described to you, become complete and deeply rooted, the stage of *Islām* begins to rise upon them. In reality, *Islām* is nothing but the practical manifestation of *Imān*. The relationship between *Imān* and *Islām* is like that between a seed and a tree: the very same seed appears in the form of the tree. Indeed, by examining the tree, one can easily determine what was present in the seed and what was not.

You cannot conceive that the seed should be present and yet no tree should emerge. The same is the case with *Imān* and *Islām*. Wherever *Imān* exists, it must necessarily manifest itself in a person's practical life—in his morals, his conduct, his dealings, his relationships, his attachments and separations, the direction of his efforts, the tone of his temperament, the paths of his striving, and the use of his time, energies, and abilities—in short, in every aspect of life. In whichever sphere *Islām* is not manifest, but something other than

Islām appears, be assured that *Imān* is absent in that sphere; or, if present, it is weak and lifeless. And if a person's entire practical life is being lived in an un-Islamic manner, then it should be understood that his heart is devoid of *Imān*, or that the soil is so barren that the seed of *Imān* is unable to produce any growth.

In any case, to the extent that I have understood the Qur'an and the Hadith, it is not possible that Imān should exist in the heart while *Islām* is absent in action.

The Iman and Islam That is Valued by God

(At this point, someone stood up and asked whether Imān and action are the same thing, or whether there is some difference between them. In reply, it was said:)

For a moment, set aside the debates that jurists and theologians have engaged in on this issue, and try to understand it directly from the Qur'an. It becomes clear from the Qur'an that belief (Imān) and righteous action are inseparable. God repeatedly mentions Imān together with righteous deeds, and all the promises He has made are addressed to those who are believers in faith and Muslims in practice. Furthermore, wherever God has exposed the hypocrites, He has established the deficiency of their Imān through the *Fasad* (corruption) of their actions, and has made practical *Islām* the sign of true Imān.

There is no doubt that, from a legal point of view, declaring a person to be a disbeliever and severing his relationship with the Muslim community is a separate matter, and in that regard utmost caution must be exercised. But here I am not speaking of that Imān and *Islām* upon which legal rulings in this world are based. Rather, I am speaking of that Imān and *Islām* which are valid in the sight of God and upon which the results of the Hereafter depend.

If you set aside the legal perspective and consider the reality itself, you will find that wherever there is a deficiency in surrender, submission, and yielding before God; wherever a person's preferences differ from God's

preferences; wherever loyalty to others exists alongside loyalty to God; wherever, instead of striving to establish the religion of God, a person is absorbed in other pursuits; wherever efforts and energies are spent in paths other than the path of God—there, without doubt, Imān is deficient. And it is evident that upon such deficient Imān, *Taqwā* and *Iḥsān* cannot be built—no matter how much one tries to adopt the outward appearance of the pious or imitate certain actions of the righteous.

If outward forms are empty of the spirit of reality, their example is like that of a very beautiful corpse, perfectly shaped and adorned, yet devoid of life. If, deceived by its outward beauty, you attach expectations to it, the very first test of reality will prove its uselessness. Experience itself will show you that an unattractive but living person is, in every respect, more effective than a beautiful but lifeless body.

Through outward display, you may deceive your own self, but you cannot influence the world of reality, nor can you gain any weight in the balance of God.

Editorial Note:

Take a moment here for self-reflection. Look inside your heart. Is your life a living reality—or merely a well-formed but lifeless body? Where your loyalties, preferences, and efforts are not aligned with God, can you truly claim living Imān? If you find deficiency, then do not remain content with outward form—strive to correct the foundation, so that your life may become living, weighty, and accepted in the sight of God.

Therefore, if what you seek is not superficial but that real *Taqwā* and *Iḥsān* which are required to establish the supremacy of the *dīn* in this world and to tilt the scale in your favour in the Hereafter, then firmly fix this in your mind: these higher stages can never be attained until the foundation of Imān is made strong, and its strength is proven through practical *Islām*—that is,

actual obedience and submission.

3. *Taqwā* (God-Consciousness)

The Meaning of Taqwa

Before speaking about *Taqwā*, it is necessary to understand what *Taqwā* actually is. *Taqwā* is not the name of any particular outward form, appearance, or specific social pattern. Rather, it is the inner state of the self that arises from fear of God and a sense of responsibility, and which manifests itself in every aspect of life.

True *Taqwā* is that a person has in his heart a fear of God, a consciousness of servitude, and a sense of accountability before Him; and that he lives with a vivid awareness that this world is a place of trial, where God has granted him a limited span of life, and that his ultimate future in the Hereafter depends entirely upon how he uses his abilities and capacities within this period, how he deals with the resources entrusted to him by divine will, and how he conducts himself with those human beings to whom his life has been connected in various ways by the decree of God.

Practical Manifestations of Taqwa

When this awareness takes root in a person, his conscience awakens, his religious sensitivity sharpens, and everything that is contrary to God's pleasure begins to trouble him. He develops an aversion to whatever conflicts with what God likes, begins to examine himself as to what tendencies are growing within him, and takes account of how he is spending his time and energies.

He not only avoids what is clearly forbidden, but even hesitates in doubtful matters. His sense of duty compels him to fulfill all commands with full obedience. His fear of God causes his steps to falter wherever there is a risk of transgressing divine limits. Safeguarding the rights of God and the rights of people becomes his natural way of life, and even the thought that

something contrary to truth might occur from him causes his conscience to tremble.

This condition does not manifest itself in one particular form or limited sphere; rather, it pervades a person's entire way of thinking and all aspects of his life, producing a consistent and harmonious character in which purity and integrity are found in every dimension.

The Difference Between the True and Artificial Taqwa

In contrast, where *Taqwā* is reduced to the observance of certain outward forms and adherence to specific patterns, where a person moulds himself artificially into a measurable framework, you will see that while those particular forms of *Taqwā* are observed with great care, other aspects of life display attitudes, thinking, and behaviour that are not merely contrary to *Taqwā*, but even inconsistent with the basic requirements of Imān itself. In the figurative language of Jesus (peace be upon him), people are straining out a gnat while swallowing a camel.

To understand the difference between true and artificial *Taqwā*, consider this: one person possesses an inner sense of purity and a natural inclination toward cleanliness. Such a person will dislike impurity in whatever form it appears and will adopt purity naturally, even if he cannot enumerate all its forms. Another person, however, lacks this inner sense but carries a list of impurities and acts of purity that he has learned from somewhere. He will strictly avoid those impurities listed, yet may remain deeply immersed in other, far greater impurities simply because they are not included in his list.

This distinction is not merely theoretical—you can observe it in the lives of those who are widely reputed for their *Taqwā*. On the one hand, there is meticulous concern for minor details: if the beard falls short of a particular length, a verdict of sinfulness is issued; if the garment extends slightly below the ankle, warnings of punishment are proclaimed; deviation from certain juristic details is treated as if it were deviation from the religion itself. Yet,

on the other hand, there is profound neglect of the fundamental principles of the religion: the entire structure of Muslim life has been reduced to concessions and political expediency; countless ways have been devised to avoid striving for the establishment of the *dīn*; and under the dominance of disbelief, all efforts are confined to designing limited "Islamic lives" within a non-Islamic system. People have been led to believe that by living a restricted religious life within such a system—even while serving it—they have fulfilled all the requirements of the *dīn*, and that nothing further is demanded of them.

Even more regrettable is that when the true demands of the *dīn* are presented and attention is called toward striving to establish it, such voices are not only ignored but actively resisted, with every excuse and device employed to avoid this responsibility and to dissuade others from it. Yet none of this diminishes their reputation for *Taqwā*, nor does it raise doubt in the minds of those with a religious inclination.

This contrast between real and artificial *Taqwā* appears in countless forms. But it can only be recognized when the true concept of *Taqwā* is clearly understood.

The Balance Between the Outward Forms and Inner Reality

Let it be clearly stated that none of this implies any disregard for the outward etiquettes and practices established by the Prophet ﷺ. God forbid that such a thought should arise. What must be understood, however, is that the essence lies in the reality of *Taqwā*, not merely in its outward expressions. When the reality of *Taqwā* is present, the entire life of a person gradually becomes an Islamic life in a consistent and harmonious manner. Islam, in its full comprehensiveness, begins to manifest itself in his thoughts, emotions, inclinations, temperament, allocation of time, use of energies, directions of effort, mode of living, social dealings, earning and spending—in every aspect of worldly life.

But when outward forms are given precedence over inner reality, when undue emphasis is placed on appearances, and when a few external practices are artificially imposed without cultivating the inner reality of *Taqwā*, the results are exactly as described above. The first path is gradual, demanding patience; it develops over time and eventually bears fruit—just as a tree grows from a seed and only after a period produces leaves and fruit. This is why those of a superficial temperament grow weary of it. The second path, however, is quick and easy—like attaching leaves and fruits to a piece of wood to give it the appearance of a tree. It is for this reason that this artificial method of producing *Taqwā* has become prevalent today. But it is obvious that the results expected from a real tree can never be obtained from such artificial constructions.

4. *Iḥsān* (Excellence)

The Meaning of Ihsan

Now consider *Iḥsān*, which is the highest stage of Islam. In reality, *Iḥsān* is the name of that deep attachment of the heart to God, His Messenger ﷺ, and His religion—of that profound love, sincere loyalty, devotion, and self-sacrificing commitment that causes a Muslim to become wholly absorbed in Islam.

Difference between Taqwa and Ihsan

The fundamental idea underlying *Taqwā* is the fear of God, which restrains a person from incurring His displeasure. The fundamental idea underlying *Iḥsān*, however, is the love of God, which impels a person to seek His pleasure. The difference between the two may be understood through an example.

Among the servants of a government, there are those who perform all their assigned duties with full diligence and responsibility. They strictly observe all rules and regulations and do nothing that would be objectionable to the authorities. Another group consists of those sincere and devoted individuals

who are wholeheartedly loyal to the government. They do not merely perform their assigned duties; rather, they are constantly concerned with how the interests of the state may be advanced to the greatest possible extent. In this pursuit, they go beyond what is required of them. If the state faces any threat, they are ready to sacrifice their lives, wealth, and even their children. Any violation of the law causes them distress; any sign of rebellion makes them restless, and they exert themselves fully to suppress it. It is not only that they would never deliberately harm the state—they cannot even bear to see its interests harmed in any way, and they spare no effort to remove such harm. Their heartfelt desire is that the authority of their state should prevail everywhere, leaving no corner of the world untouched by its influence.

Of these two groups, the first consists of those who are merely dutiful; the second consists of those who are devoted. While the former may be regarded as reliable and may even receive advancement, the honours reserved for the latter are unmatched.

By analogy, the same distinction applies to the people of *Taqwā* and the people of *Iḥsān* in Islam. Though the people of *Taqwā* are worthy and trustworthy, the real strength of Islam lies in the people of *Iḥsān*. The true work that Islam seeks to accomplish in the world can only be carried out by this group.

The Practical Demands of Ihsan

Having understood this reality of *Iḥsān*, you can yourself judge: those who witness with their own eyes that the religion of God is being subdued by disbelief; that the limits set by God are not merely violated but abolished; that His law is not only neglected but formally replaced; that on God's earth, it is not God's authority but the authority of His rebels that prevails; that under the dominance of disbelief, moral and social corruption spreads widely—not only in human society at large but even within the Muslim

community itself—and yet, despite seeing all this, no restlessness arises in their hearts, no urge is stirred to change this condition, but instead they reconcile themselves and others to the dominance of an un-Islamic order—how can such people be counted among those who possess *Iḥsān*?

With such a grave failure, how can they be elevated to the highest rank of *Iḥsān* merely because they perform voluntary prayers such as *chāsht*, *ishraq*, and *tahajjud*; strictly observe minor juristic details; and engage in spiritual exercises and disciplines—while lacking that true devotion which produces the spirit of giving one's head rather than yielding to falsehood, and which brings a person to the level of complete loyalty and sacrifice?

Ihsan and International Arena

Even in worldly states and nations, you will find a clear distinction between the loyal and the disloyal. If rebellion arises within a country or an enemy occupies part of its territory, those who accept the authority of the rebels or the occupiers, or reconcile themselves to their rule, or cooperate with them to establish a system in which real power remains in their hands while they themselves are granted only limited privileges—such people are never regarded as loyal by any nation or state, no matter how strictly they observe national customs or comply with minor laws.

You can see before you living examples today: in those countries that have emerged from German occupation, how those who chose cooperation and compromise during that period are being treated. Every nation judges loyalty by a single standard: to what extent did a person resist the enemy, what did he do to eliminate its domination, and what efforts did he make to restore the authority to which he claimed loyalty?

Then, do you imagine—God forbid—that God lacks even this basic discernment in recognizing His loyal servants, which even ordinary human beings possess? Do you think that He will be deceived merely by the length of beards, the position of garments, the counting of prayer beads, or the

performance of supererogatory prayers and devotional practices, and will accept these as proof that you are truly loyal and devoted to Him?

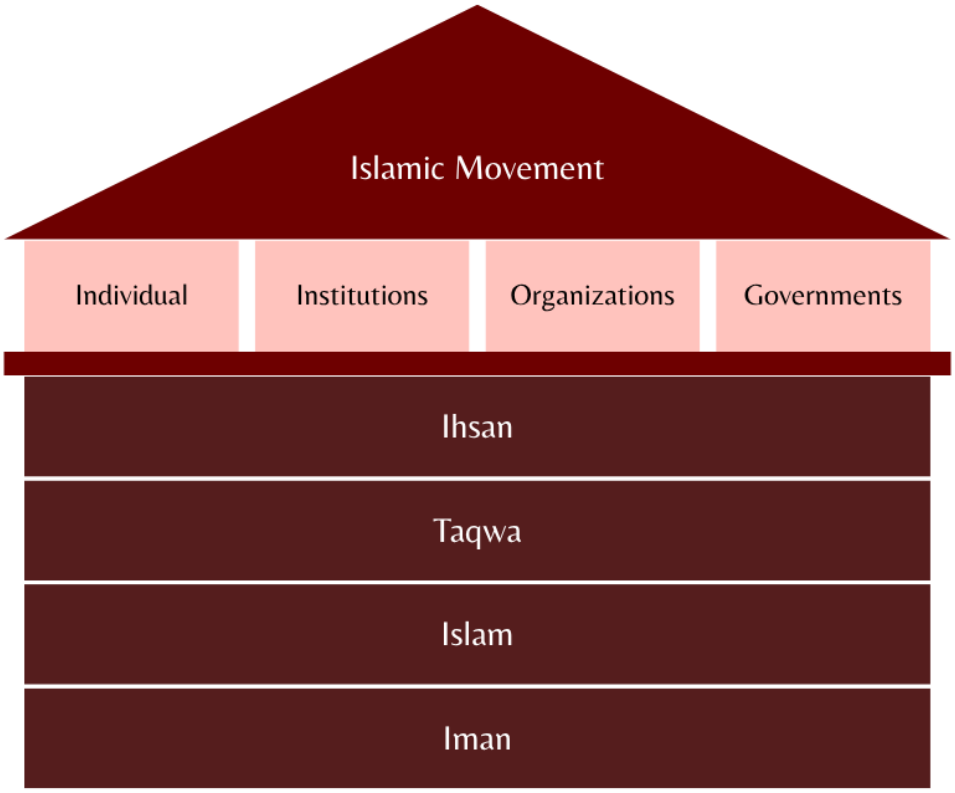


Figure: The structure, building blocks, and scope of Islamic Movements

Chapter 3 – Practical Blueprint

Chapter 3, Section 1: Our Methodology[11]

Editorial Note:

Summary of Chapter 3, Section 1

This section outlines a methodology rooted in the Qur'an and the way of the Prophets, beginning with a fundamental demand: those who accept the call must submit themselves completely to the servitude of God and demonstrate sincerity through their actions. This commitment is not theoretical—it requires a radical transformation of life. Individuals must abandon unlawful sources of livelihood, give up unjust gains, and even dismantle long-held ambitions and social expectations if they conflict with faith. As soon as this path is adopted, a person enters a phase of intense testing, where even close family and social circles often become sources of opposition. These trials serve as a natural filtering process: those who lack sincerity fall away, while those who remain prove their steadfastness, patience, and commitment, qualifying them for further stages of struggle.

Alongside personal reform, the methodology requires that each individual convey the truth to others, especially within their immediate environment. This act of calling itself becomes a means of further

[11] This is the second part of Maulana Maududi's speech titled *"The Islamic Call and Its Method."* The first part has already been presented in Chapter 1. While reading this section, the historical context of pre-partition India should be kept in mind.

purification and development. The preacher's life comes under scrutiny, forcing him to correct inconsistencies, while exposure to rejection, ridicule, and hardship develops essential qualities such as resilience, wisdom, balance, and sincerity. The method of da'wah itself strictly follows Qur'anic principles: inviting with wisdom and compassion, maintaining gradual progression, prioritizing fundamentals over details, avoiding harshness and argumentation, and working solely for God without seeking recognition. Although this approach does not yield quick or dramatic results, it produces depth, maturity, and stability in both individuals and the movement, ensuring that progress, though slow, is firm and lasting.

A distinctive feature of this methodology is the deliberate refusal to rely on the legal and judicial protection of a system considered false, while maintaining strict moral boundaries. This serves multiple purposes: it proves the integrity of belief through action, tests the reliability of members, compels individuals to build relationships on moral excellence rather than legal safeguards, and exposes the true moral condition of society. By placing themselves in a vulnerable position, members reveal how much of social "morality" depends merely on fear of law rather than genuine ethical conviction. Through this entire process, the movement does not aim to gather large numbers, but to cultivate a smaller body of deeply sincere, morally refined, and capable individuals—each of whom carries far greater value than a multitude of superficial followers.

Now I shall present to you, in brief, the *method* which we have adopted for this call of ours. Just as our call is in fact derived from the Qur'an and the way of the Prophets, peace be upon them, so too this method is drawn from that very source.

Our Demands from Those Who Accept Our Call

Those who accept our call—our very first demand of them is this: that they surrender themselves, practically and entirely, to the servitude of the Lord; that through their actions they give proof of their sincerity and their single-minded devotion; and that they strive to purify their lives of all those things which stand in contradiction to their faith. It is from this point that the construction of their morals and character begins, and the process of their testing is set in motion.

Those who had acquired higher education with lofty ambitions must, with their own hands, demolish the grand edifices of their dreams, and step into a life in which the prospects of rank, position, or economic prosperity appear so remote that they cannot glimpse them even for their second or third generation. Those whose material well-being rested upon some mortgaged land, or some usurped property, or upon an inheritance in which the rightful heirs had been deprived—such people must often shake the dust from their garments and withdraw from that prosperity altogether, merely because the God whom they have acknowledged as their Master does not permit them, consistent with their faith, to consume any wealth earned against His will.

Those whose means of livelihood were un-Islamic, or tied to the system of falsehood, find that not only do dreams of advancement vanish, but even a single morsel of bread obtained through such means becomes repugnant to swallow. They begin striving to replace those means with purer ones, even if they be the most meagre.

The First Stage of Trials

And then, as I have just explained to you, once a person practically adopts this path, his immediate environment turns into his enemy.

His own parents, his brothers and relatives, his wife and children, and even his closest friends are the first to begin testing the strength of his faith; and often, the very moment the first effects of this path appear, the cradle in which he was raised with affection becomes for him a hive of stings. This is

that initial training ground which the Divine Will has, of its own accord, created for us in order to produce righteous, sincere, trustworthy, and steadfast workers.

The Natural Filtration Process

Those who fail in these early trials fall away on their own, and we are spared the trouble of having to sift them out. And those who prove themselves in these tests demonstrate that within them there surely exists at least this much sincerity, this much single-minded devotion, this much patience, this much love for the truth, and this much firmness of character as is necessary to step into the path of God and to pass successfully through the first stage of examination.

The Second Stage of Trials

Those who succeed at this stage can be taken forward—with comparatively greater confidence and assurance—toward the next stage that lies ahead, in which trials even more severe will arise. Those trials will in turn prepare yet another furnace, which will sift out counterfeit coins just as surely, casting them aside, and gathering into its lap only the pure gold.

So far as our knowledge reaches, we can say with certainty that, throughout history, this very method has been employed to select the useful elements from human auxiliaries and to make them even more useful; and the God-consciousness that is forged in these furnaces—though it may not meet the precise scales of juridical measurement, nor satisfy the refined criteria of the monastic discipline—yet only this kind of God-consciousness possesses the strength required to bear the heavy responsibilities of administering the affairs of the world, and to shoulder those immense trusts whose smallest portion would lie far beyond the endurance of cloistered piety.

The Responsibility to Convey

Along with this, the second thing that we consider indispensable is that,

having found the light of truth, a person should try to acquaint his immediate environment with it—those with whom he has ties of kinship, friendship, neighbourliness, or dealings—and should invite them toward it.

Here, yet another series of trials begins.

The First Benefit of Calling – One's Own Life Begins to Set Right

The very first effect of this act of calling others is that the caller's own life begins to be set right. For the moment he undertakes this work, countless microscopes and searchlights turn toward him. If in the preacher's life there exists even the smallest thing that contradicts his faith or his message, these self-appointed auditors expose it clearly before him, and, by their lashes, compel him to purge his life of it. If the preacher has indeed embraced this message with a sincere heart, he will not become irritated at such criticisms, nor attempt to hide his faults through interpretations and excuses. Rather, he will benefit from the services of those who—though motivated by the desire to oppose him—nonetheless strive and labour tirelessly for his correction, without any compensation.

It is evident that a vessel which is being scrubbed by dozens of hands, and scrubbed continuously, will—no matter how stained it may be—eventually become polished and purified.

The Second Benefit of Calling – Increase in Capabilities

Then, through this act of preaching, many qualities in these people acquire growth—qualities that will later be needed and employed in other fields, in other forms. When the preacher must pass through various disheartening situations—when he is mocked in one place, taunted and jeered at in another; when he is met with abuse and other expressions of ignorance; when a volley of accusations is hurled upon him; when ever-new schemes are devised to entangle him in mischief; when he is expelled from his home,

deprived of his inheritance, cut off from friendships and family ties, and when even breathing within his own environment is made difficult for him—then whoever, under such circumstances, neither loses courage, nor turns away from the truth, nor surrenders before the worshippers of falsehood, nor loses his mental balance out of provocation, but instead remains steadfast upon his path with wisdom, prudence, perseverance, integrity, piety, and with the sympathy and goodwill befitting a true seeker of truth, and continues striving tirelessly for the reform of his surroundings—the emergence and growth of such exalted qualities within him becomes inevitable—qualities that, later on, will be required of him on a far greater scale in the subsequent stages of this struggle.

The Quranic Foundations of Our Method

In connection with this preaching, we have endeavoured to adopt precisely the method taught in the Qur'an namely:

- that we should invite people to the path of God with wisdom and with gracious admonition;
- that we present to people, in accordance with natural sequence and gradual progression, the primary fundamental principles of religion, and then, step by step, their implications and requirements;
- that we do not attempt to feed anyone with more than he can digest;
- that we do not give precedence to branches over roots, nor to particulars over universals;
- that we do not waste our time lopping off outward evils and external branches without first removing the fundamental corruption;
- that instead of treating those who are sunk in heedlessness, doctrinal error, and practical deviation with disgust and aversion, we concern ourselves with their treatment as a compassionate and well-wishing physician would;
- that we learn to answer curses and stones with prayers of goodwill;
- that we endure injustice and hurt with patience;

- that we do not entangle ourselves in arguments, debates, and ego-driven disputations with the ignorant;
- that, like noble and high-minded people, we overlook vain and frivolous talk;
- that instead of pursuing those who have made themselves self-sufficient from the truth, we turn our attention to those in whom there is some yearning for it—even if, from a worldly standpoint, they are regarded as insignificant; and
- that throughout this entire endeavour we guard ourselves against ostentation and display, making not the slightest effort to count our achievements, parade them with pride, or draw people's attention toward ourselves. Rather, whatever we do, we should do with this intention, and with this conviction and inner assurance, that all our work is for God alone; that God is, in any case, fully aware of our services; and that the true worth of these services is to be determined by Him alone—whether the creation comes to know of them or not, and whether the creation rewards or punishes us for them.

Outcomes of This Method

This method demands extraordinary patience, forbearance, and continuous labour. Even after working persistently for a long time, one does not behold the lush, flourishing harvest of dazzling results which, in superficial and showy ventures, begins to delight spectators and performers alike from the very next day. Yet, through this method, two things certainly occur: on the one hand, the individual acquires that deep insight, seriousness, maturity, and sagacity which will be required in the more trying, more demanding, and more wisdom-dependent stages of this movement; and on the other hand, although the movement advances slowly, every single step it takes becomes firmly established.

Quality Over Quantity

Only through such a method of preaching can the "cream" of society be extracted and absorbed into the movement. Instead of gathering a crowd of shallow and frivolous people, this method draws toward the movement the most righteous elements of society, and the serious workers it gains thereby—each one of them—is more valuable than a multitude of worthless hangers-on.

Our Approach to Judiciary [under the colonial rule]

A very important component of our method is this: we have, of our own accord, deprived ourselves of the legal and judicial protection of the false system, and have openly declared to the world that for safeguarding our human rights—our property, our lives, our honour, our dignity—we do not wish to seek the aid of a system which we regard as false. Yet we have not made this binding; rather, after placing before them a lofty standard, we have given people the choice: if they wish, they may rise to the utmost heights of this standard; otherwise, succumbing to the compulsions of circumstances, they may fall as low as they choose. However, we have set one limit below which anyone who falls shall have no place among us: namely, that a person who fabricates a false lawsuit, or gives false testimony, or becomes embroiled in litigation for which no compelling necessity can be pleaded—litigation based solely on greed for gain, gratification of selfish desires, or on clan- or kinship-bias—such a person shall not remain with us.

Benefits of our approach

Outwardly, people do not fully understand the wisdom behind this method that we have adopted in matters of law and the courts, and therefore they raise various objections before us. But in reality, it carries numerous benefits.

1. Proof of Principle and Consistency Between Belief and Action

The first benefit is that we prove ourselves to be a principled community through our actions—and through such actions that are not merely symbolic or superficial, but rather involve severe hardship and extremely demanding

trials. When we say that no one has the right to legislate for human life except God; when we assert that sovereignty belongs solely to God, and that no one is entitled to exercise authority on earth without obedience to Him and adherence to His law; and when we believe that whoever decides human affairs without the sanction of divine law is a disbeliever, a transgressor, and unjust—then it follows necessarily from this belief and this claim that we should not base our rights on any non-divine law, nor should we leave the distinction between right and wrong to the authority of a system we consider false.

If, even in the face of the gravest losses and the most severe dangers, we uphold this demand of our belief in practice, then this becomes such a clear proof of our truthfulness, strength of character, and consistency between belief and action that no further proof is needed. But if the hope of some benefit, or the fear of some loss, or the pressure of oppression compels us to act against our own belief, then this too will stand as a clear proof of our weakness and the hollowness of our character—after which no further evidence would be required.

2. A Touchstone for Testing the Strength of Members

The second benefit is that this becomes a touchstone by which we can assess the firmness of our members and determine who is reliable and who is not. Through it, we can easily judge how steadfast each person is and in what kind of trial he can be expected to remain firm.

3. Establishing Moral Protection Over Legal Protection

The third—and a most significant—benefit is that once our members adopt this approach, they will be compelled to base their relationships with society not on legal protections, but on moral foundations. They will have to raise their moral standard to such a level, and make themselves so truthful, so upright, so trustworthy, so God-fearing, and such embodiments of goodness within their environment, that people will naturally be compelled to respect

their rights, their honor, and their lives and property. For apart from this moral protection, they will have no other protection in the world. And if they are deprived of legal protection and also fail to secure moral protection, their condition in the world will be like that of a goat living among wolves in a forest.

4. Exposing the True Moral Condition of Society

The fourth benefit—and this too is no small matter—is that by placing ourselves, our interests, and our rights at risk in this way, we will expose the moral condition of the present society completely before the world. When people, knowing that we will not seek protection from the police or the courts, openly violate our rights, this will become the clearest proof of how hollow the moral state of our society truly is. It will reveal how many people appear decent only because the law compels them to do so; how many are ready to commit every form of dishonesty and betrayal, provided they are assured that no one will hold them accountable; and how many have merely draped themselves in the false garments of religion, morality, and humanity—while in reality, if given the opportunity and freed from restraint, they would readily descend into the worst forms of immorality, irreligion, and brutality.

This hidden moral disease, which is silently corroding and decaying our collective character, will thus be laid bare before all. In this way, the collective conscience of our society may be awakened, and it may come to recognize how far the illness—of which it has so long remained heedless—has already advanced.

Addendum

In March 1949, the Constituent Assembly of Pakistan passed the Objectives Resolution. Thereafter, Pakistan, in terms of its principles and ideological foundation, assumed the status of an Islamic state.

Editorial Note:

Objectives Resolution (Qarardad-e-Maqasid)

After the establishment of Pakistan in 1947, a fundamental debate arose regarding the nature of the new state. One group advocated a secular framework, while, on the other hand, *Deeni* scholars—along with many politicians and ordinary people who understood that Islam is not confined to rituals and private life—insisted that a country established in the name of Islam must be guided by Islamic principles in all spheres of life.

Nawabzada Liaquat Ali Khan, the first Prime Minister, aligned with this view and, in consultation with scholars, presented the Objectives Resolution before the Constituent Assembly on 7 March 1949. It faced objections from some non-Muslim members who argued that religion should remain a personal matter and not be linked with politics, often citing examples from other traditions. These objections, however, stemmed from a misunderstanding of Islam itself, whose guidance—clearly evident from the Qur'an and Sunnah—encompasses the entirety of human life, not merely ritual acts. It is regrettable that this basic reality continues to be overlooked even today. The resolution was ultimately approved on 12 March 1949, laying the foundation for the Islamization of the constitutional structure.

At its core, the resolution affirmed that sovereignty belongs solely to Allah, and that the authority exercised by the State is a trust to be used within His prescribed limits. It committed the State to uphold justice,

equality, freedom, and social order in accordance with Islamic principles; to enable Muslims to live by the Qur'an and Sunnah; to safeguard the rights and freedoms of minorities; and to ensure the independence of the judiciary. Its significance is evident from the fact that it served as the preamble to the Constitutions of 1956, 1962, and 1973, and was later incorporated as a substantive part of the Constitution through the Eighth Amendment in 1985.

With this constitutional transformation, it became necessary for *Jamā'at-e-Islami* to also revise its viewpoint. Accordingly, the new programme of action formulated by the *Jamā'at* thereafter consisted of four major objectives:

- First, that this state be safeguarded from all intellectual and practical trends that seek to divert it from the path of Islam.
- Second, that the intellectual and moral reform of the general public be undertaken to such an extent that our society is shifted away from the foundations of ignorance and established upon the sound foundations of Islam, becoming capable of suppressing evil and nurturing good.
- Third, that the construction of this new state must necessarily be carried out on the very foundations laid down in the Objectives Resolution, and that no policy be allowed to prevail which sets aside this Resolution and seeks to establish here a non-Islamic system of governance.
- Fourth, that through constitutional means, the present leadership of the state be replaced with a righteous leadership, and that, by bringing it into authority, reforms be carried out in law, administration, education, finance, the economic system, public welfare, defense, and foreign policy—so that Pakistan may, in practice, become a true representative Islamic state in the world.

(See: "*Jamā'at-e-Islami*: Its Objectives, History and Programme of Action," first edition published 1 November 1957.)

Chapter 3, Section 2 – Our Method of *Tarbiyyah*[12]

Editorial Note:

Summary of Chapter 3, Section 2

The section explains that *tarbiyyah* is not necessarily carried out through isolated institutions or artificial environments alone, but through a natural process in the midst of real life—just as the early Muslims were trained though the various stages of the mission of making the *dīn* of Allah SWT supreme and *Al-Ulya*.

Once a person commits himself to obedience to Allah and strives to establish His *dīn*, his own environment becomes his continuous *tarbiyyah* ground. The struggles he faces—within himself and against the pressures of society—act as a refining force, filtering out the weak and strengthening the sincere. Through this ongoing struggle, essential qualities such as patience, sacrifice, firmness, self-control, and devotion are developed, preparing individuals for greater responsibilities.

This natural *tarbiyyah* is further strengthened by three key elements:

- *Da'wah* and *tablīgh*, which purify and develop the individual while spreading the truth;
- The system of the *Jamā'ah*, which ensures discipline based on conscious commitment and obedience; and
- The spirit of constructive criticism, which enables continuous self-correction and collective reform.

Together, these elements produce individuals who are not only sincere and disciplined but also constantly refining themselves and

[12] This section is an excerpt from the book *"Objective, History, and Way of Working of Jamā'at-e-Islami,"* first published in November 1951.

one another—forming a community capable of sustained growth, moral strength, and effective struggle in the path of Islam.

The Natural System of *Tarbiyyah*

For the *tarbiyyah* of those who agree with our objective, purpose, and way, we have never found the need to establish any *khānqāh* or formal training institution. From the very beginning, we have relied upon that natural method of *tarbiyyah* through which the early Muslims of Makkah were prepared. For them, their own homes and the streets and markets of their own towns served as their *tarbiyyah* grounds. The trials of life themselves were sufficient to shape and refine them. Once they accepted the call to truth and resolved to adhere to the true way of life, there was no need to take them into forests or caves for *tarbiyyah*, nor was any separate institution required for the formation of their character.

The very society in which they lived, as soon as it heard from their tongues the declaration of adherence to truth and witnessed its effect in their lives, began to polish them, to scrub them, and to purify them—until from this very *tarbiyyah* ground emerged people who, though few in number, transformed the face of Arabia within a few years. This very method is what we have adopted. Thus, whoever entered Jamāʻat-e-Islami was simply required to pledge that he would live in obedience to Allah, follow the guidance of Muhammad ﷺ, and strive for the establishment of the religion of Allah in the world. Thereafter, wherever a person happened to be, that very environment became for him an all-encompassing and continuous *tarbiyyah* ground.

As soon as this path was adopted, each individual was confronted with a struggle—beginning with his own self and then extending to every sphere where his new way came into conflict with the corrupt practices of society. Those who had weaknesses in any aspect of their character failed at that very point, and this struggle itself sifted them out. But those who, after declaring

"Our Lord is Allah," remained firm upon it—this very struggle became their best trainer and refiner. It taught them patience and endurance, trained them in sacrifice and selflessness, made them firm in resolve, instilled in them love for their objective and zeal for striving in its path, taught them control over their desires and emotions, and enabled them to dedicate their time, efforts, and abilities purely out of the demands of their faith—without any external pressure or temptation. It gave them the strength to bear losses, face dangers, endure hardships, and prepare themselves for even more severe trials in later stages.

Alongside this natural course of *tarbiyyah*, three further elements assisted in completing it:

- *da'wah* and *tablīgh*,
- the system of the *Jamā'at*, and
- the spirit of constructive criticism.

Da'wah and *Tablīgh*

Da'wah and *tablīgh* do not only serve the purpose that a person fulfils the duty of reforming others—which is beneficial for his Hereafter—but they also reform the individual himself. A person who recognizes the truth yet remains seated, content merely with shaping his own life accordingly, is like one who keeps his capital idle at home. Not only does such capital fail to grow, but it also gradually diminishes until nothing remains.

In contrast, the one who strives to spread the truth is like a trader who invests his capital—he becomes a means of provision for many others, and his own capital continues to grow day by day. This is the unique quality of da'wah: the truth that a person calls others toward begins to dominate his own being. As he speaks of it, searches for ways to spread it, seeks arguments in its support, and strives to remove obstacles from its path, he becomes increasingly immersed in it.

When, for its sake, he faces opposition—endures insults, hears abuse, tolerates accusations and objections, and at times suffers physical harm and persecution—these very hardships deepen his love for the truth. Moreover, da'wah aids his completion in another way: when he calls others to dedicate their lives to God, to remove contradictions and hypocrisy, and to purge every trace of *jāhiliyyah* from within themselves, hundreds of eyes around him begin to scrutinize his own life with microscopic attention. No flaw remains hidden. Thus, many servants of God—knowingly or unknowingly—engage in polishing and refining him. The one who benefits from this unpaid service of his critics is gradually perfected; and the one who is defeated by this public criticism and withdraws proves himself unfit for the work of da'wah.

The System of the *Jamā'ah* (*Nizām-e-Jamā'at*)

From the very beginning, we impressed upon people that only that person should enter this Jamā'at who, after careful examination, has become fully satisfied that this Jamā'at has truly been established for the purpose of establishing the religion, and that its call, methodology, and organizational principles are in accordance with the Qur'an and Sunnah.

Then, once a person joins with full conviction, he must adopt that same *sam' wa ṭā'ah fī al-ma'rūf* (obedience in what is right) which has been commanded in the Qur'an and Hadith. Thereafter, breaking the discipline of the Jamā'at does not merely mean violating the discipline of a party; rather, it means that a person has knowingly undermined the very cause which he had accepted as the cause of God, and has deliberately disobeyed Allah and His Messenger.

By adhering to this principle, *Jamā'at-e-Islami* has gained two benefits.

- First, very few people have entered it who are not truly convinced of its truth, or who are drawn merely by temporary enthusiasm or passing attraction.

- Second, those who have entered do not depend on external pressure to maintain discipline; rather, they have accepted discipline as a demand of their own faith, and it has not been difficult to accustom them to orderly and regulated work.

If our discipline falls short of the ideal standard of an Islamic *Jamā'ah*, the reason is only that our Imān is not of the same level as that of the Companions. Yet, despite all shortcomings, we can say without exaggeration that in terms of organization, discipline, and regularity of its workers, *Jamā'at-e-Islami* stands distinctly superior to all other groups in this country—a fact acknowledged even by its opponents.

The Spirit of Criticism (*Rūḥ-e-Tanqīd*)

The third important element we have relied upon for the internal reform of the Jamā'at and the *tarbiyyah* and development of its workers is the cultivation of a spirit of constructive criticism. It is constructive criticism that enables timely identification of faults and shortcomings and creates awareness and drive for their correction. In collective life, constructive criticism holds the same importance in moral terms as cleanliness does in physical terms. Just as, when efforts of cleanliness cease, an entire settlement becomes polluted and its environment becomes conducive to all kinds of diseases, similarly, if the eyes that observe faults, the tongues that express them, and the ears that hear them are all shut, then any nation, society, or Jamā'at will become a breeding ground of *Fasad* (corruption), and reform will become impossible.

We have never been heedless of this reality. Just as we have exercised full freedom in criticizing the faults of humanity, our country, and our community, we have maintained the same freedom of criticism within our own Jamā'at. Every member of the Jamā'at not only has the right to constructively criticize but it is his duty that, upon noticing any fault, he should not remain silent. It is among the collective responsibilities of every

member that if he observes any deficiency—whether in fellow members, in their collective conduct, in the organization, or in the leadership—he should express it openly and call for its correction.

Likewise, those who are criticized have been trained not only to tolerate constructive criticism but to reflect upon it calmly. If the fault pointed out truly exists, they should strive to remove it; otherwise, they should clarify the misunderstanding of the critic. Admittedly, due to lack of proper understanding of the limits and methods of criticism, mistakes have sometimes occurred and some harm has been suffered. Yet, despite this, we have never allowed the spirit of constructive criticism within the Jamāʻat to fall dormant. As a result, every individual contributes to the *tarbiyyah* and development of the whole Jamāʻat, and in turn receives assistance from it in his own growth.

Chapter 3, Section 3 - Programme of Action[13]

Editorial Note:

Summary of Chapter 3, Section 2

Our programme of action rests upon four interlinked components:

- It all begins with the *purification and reconstruction of thought*. This requires clearing away both inherited distortions and modern confusions, critically examining prevailing systems, and demonstrating how Islam provides a complete and viable framework for contemporary life. Through this intellectual reform, minds are reshaped, and the direction of individual and collective life begins to change.
- The second component is the *organization and tarbiyyah of righteous individuals*, gathering those who possess sincerity and readiness for reform into a disciplined collective effort. Their continuous moral and intellectual *tarbiyyah* is essential, for no system can be established without upright character and real capability behind it.
- This is followed by *comprehensive social reform*, where workers engage every segment of society in an organized and sustained manner—addressing moral, educational, and social needs, and building practical institutions that reflect Islamic values.
- Finally, the programme culminates in the *reform of the system of government*, recognizing that lasting change is impossible without correcting the structures of power. This requires transforming public opinion, purifying electoral methods, and bringing righteous and capable individuals into leadership through

[13] This section is extracted from the speech titled *"The Past, Present, and Future of Muslims and a Program of Action for Them."* Maulana Maududi delivered this speech on 11 November 1951 at the *Ijtimā'-e-'Āam* of *Jamā'at-e-Islami* in Karachi.

principled means. Though gradual, this path ensures a stable and enduring transformation, rooted not in force or haste, but in moral integrity and collective preparedness.

After understanding our objective, no one can encounter any difficulty in grasping our programme of action. It has four principal components, which I shall expound separately.

Purification and Reconstruction of Thought

Its first component is the purification and reconstruction of thought. This process must be undertaken with the following objectives in view:

- On the one hand, to clear away the jungle of un-Islamic antiquatedness and make manifest the straight path of original and true Islam;
- On the other hand, to subject the sciences, arts, and the cultural and civilizational system of the West to critique—distinguishing what is erroneous and ought to be abandoned from what is sound and may be adopted; and
- Finally, to show clearly how, by applying the principles of Islam to the problems and affairs of the present age, a righteous civilization can be established, and what form each sphere of life will assume within it.

Figure: Three Important Intellectual Responsibilities of the Islamic Movements[14]

[14] This constitutes the responsibility of the intellectuals within the Islamic Movement on the

In this manner thoughts shall change, and through their change the direction of lives shall begin to turn, and minds shall receive intellectual nourishment for reconstruction.

Organization and *Tarbiyyah* of the Righteous Individuals

Its second component is the search for, organization of, and *tarbiyyah* of righteous individuals.

Identification of the Righteous Individuals

For this purpose, it is necessary that from among these populations those men and women be sought out and brought forth who are:

- free from the old and new corruptions, or
- who are now ready to become purified;
- in whom the spirit of reform exists;
- who, acknowledging the truth as truth, are willing to sacrifice for it somewhat of their time, wealth, and effort

It is of no concern whether they are educated under the new educational system or traditionally educated, whether they belong to the common masses or the elite, whether they be poor or rich or of the middle rank; none

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external front—namely, to engage with prevailing ideas, critique dominant systems, and present Islam as a comprehensive and living alternative. However, alongside this outward engagement, there exists an equally vital internal intellectual front, which demands the continuous refinement of the thought and action of the movement's workers.

This internal development is not limited to an understanding of the issues addressed on the external front; rather, it extends further to encompass the principles that govern the movement as a disciplined collective body. It includes cultivating a deep awareness of organizational conduct—such as adherence to discipline, sound leadership principles, the proper etiquettes of *shūrā*, the spirit and method of constructive criticism, and so on.

Without this ongoing internal intellectual and moral development, the movement risks imbalance: strength in outward discourse but weakness in inner cohesion. Therefore, just as intellectual effort is required to confront the world outside, an equally sustained effort is necessary to nurture clarity, unity, and integrity within the ranks of the movement itself.

of these factors matter as long as the required attributes that have been mentioned above are present in them.

Editorial Note:

The above necessarily demands active engagement with the community, creating avenues through which individuals can be observed and assessed for the presence of sincerity and righteousness. Such identification cannot be achieved through occasional programmes or isolated events alone; rather, it requires sustained, close, and meaningful interaction at a more granular level.

For this reason, the system of *rawābiṭ* assumes central importance within the Islamic Movement. It provides the framework through which continuous contact is maintained, relationships are nurtured, and the true qualities of individuals are gradually revealed and developed.

Organizing Them for Service to the Dīn

Wherever such individuals are found, they should be brought out from their corners of ease and drawn into the field of striving and action. In this way, the righteous element that still exists within our society—though, due to its dispersion and scattered, partial efforts, it produces no meaningful result—may be gathered at a single centre and, under a carefully and thoughtfully devised programme, engage in an organized effort for reform and reconstruction.

Organizing their Tarbiyyah

Then it is needful that one should not be content merely with forming such a group, but that simultaneously their intellectual and moral training be carried out, so that their thought become increasingly disciplined, and their character increasingly pure, firm, and trustworthy. We must never forget this reality: that the Islamic order cannot be established solely upon paper schemes and verbal claims. Its establishment and endurance depend entirely

upon the presence of constructive ability and righteous character among those who stand behind it.

Deficiencies in plans and methods can, by the grace of God, be corrected through knowledge and experience. However, where capacity is lacking and character is weak, no structure can truly be erected; and even if something is outwardly raised, it will neither possess strength nor endure.

Societal Reform

Reform Across All Sections of Society

Its third component is the striving for reforming the society. In this are included the reforms of every class of society according to its conditions, and its scope may be as wide as the resources of the workers are wide.

For this purpose, the workers, according to their capacities, should be divided into different circles, and each should be entrusted with that work for which he is more fit.

Among them, some should work among the urban masses and some among the rural masses. Some should turn toward the peasants and some toward the labourers. Some should address the middle class and some the upper class. Some should exert themselves for the reform of employees, and some for the reform of those engaged in trade and industry. Some should direct their attention to the old seminaries, and some to the new colleges. Some should engage in breaking the fortresses of stagnation, and some in resisting the flood of atheism and immorality. Some should work in the field of poetry and literature, and some in the field of knowledge and research.

Though their spheres of action be distinct, yet before all of them should be one and the same objective and one and the same scheme, toward which they should strive to bring all classes of the nation. Their determined aim

should be to end that mental, moral, and practical anarchy which, owing to the old stagnant tendencies and the new passive tendencies, has spread throughout the whole nation, and to produce in all, from the common people to the elite, true Islamic thought, Islamic character, and the practical life befitting true Muslims.

Editorial Note:

In the understanding of the editor, Maulana here points toward the necessity of a specialized and deliberate division of effort within the movement. Each individual should be directed toward that field in which he can contribute most effectively, for when a person works within his natural capacity and context, the quality and impact of his effort are greatly enhanced.

At the same time, this passage makes it clear that a single, uniform approach cannot address all segments of society. The diversity of communities inevitably requires approaches that are thoughtful, tailored, and sensitive to their specific conditions. What proves effective among international students may not resonate with locally raised youth; what suits those born into Muslim families may require adaptation when engaging reverts; and methods suitable for one cultural or national group may differ from those needed for another. While there will certainly be areas of overlap—where bridging efforts and collective engagement are both possible and desirable—the general principle remains that people are often more receptive to those who understand their context and share their background.

This insight further highlights an important dimension of da'wah: the value of professional and social groupings. Individuals tend to respond more readily to those within their own circles—doctors to doctors, teachers to teachers, and so on. Therefore, the formation of associations within various professions and social segments becomes a natural

extension of this methodology. Such organized bodies can then channel their collective expertise and influence toward the broader objectives of social reform outlined by Maulana, contributing in a focused and effective manner to the overall mission of the Islamic Movement.

Ḥalaqah Muttafiqīn

This task should not rest solely upon preaching, exhortation, dissemination, and personal contact and conversation; rather, in various directions a regular programme of work and line of action should be devised, and advance should be made through it.

In our method of work, when the workers of reform (*kārkūnān*), through their *tablīgh* and outreach, succeed in bringing certain individuals into agreement with our objectives, goals, and approach, they gather them into a structured circle known as a *Ḥalaqah Muttafiqīn*—that is, a circle of those who are united in understanding and purpose that we have stood up for.

Initial Halaqah Work

Through this circle, and with the support of its members, they then strive to initiate and sustain a practical programme of action. Some of the key features of this programme are as follows:

- Reforming the condition of the mosques of the towns;
- Acquainting the general inhabitants with the fundamental teachings of Islam;
- Arranging education for adults;
- Establishing at least one reading room;
- Undertaking collective struggle to protect the people from oppression and injustice;
- Striving, with the cooperation of the inhabitants, for cleanliness and public health;
- Preparing lists of the orphans, widows, disabled, and poor students of

the town, and arranging to help them in whatever ways may be possible; and,

- If resources become available, establishing some primary school, or high school, or such an institution of religious instruction in which, along with education, moral training is also arranged.

An Example of Work of Organised Professional Associations

Similarly, when it comes to protecting labourers from the poison of communism, we do not rely solely on preaching. Rather, we strive to address their problems in a practical manner. For this purpose, we have established specific organizations for labourers and the working class, founded upon pure Islamic principles. The objective of these organizations is the establishment of justice—not the nationalization of resources or the means of production. Their focus is to secure for labourers their rightful and reasonable rights, without encouraging class conflict or social rivalry. Accordingly, their approach remains constitutional and constructive, rather than non-constitutional and destructive. Before them stand not only their rights but also their responsibilities. When a labourer joins these organizations, it is a binding condition that he commits to fulfilling his duties with honesty. Moreover, these organizations are not confined merely to advocating labour rights; they also strive to improve the religious, moral, and social condition of those associated with them.

The Fundamental Principle of Our Programme of Work

The fundamental principle of this entire programme of reform is that whoever works in any circle or class must do so with continuity, organization, and purpose, and should not abandon his effort until it yields a tangible result.

Our method must not resemble the scattering of seeds by birds or the winds of a storm—random, unfocused, and without lasting effect. Rather, our work should be like that of a farmer who selects a defined piece of land and tends

to it with care—preparing the soil, sowing the seed, nurturing its growth, and persevering until the harvest is secured. It is through the former method that jungles emerge, but through the latter that well-ordered and fruitful fields are cultivated.

Reform of the System of Government

Importance of Righteous Leadership

The fourth component of this programme of action is the reform of the system of government. We hold that no effort to remove the present corruption of life can truly succeed unless, alongside other avenues of reform, a deliberate effort is made to rectify the system of governance itself. For the corruptions that spread through education, law, administration, and the distribution of resources cannot be effectively countered by measures that rely solely on preaching, exhortation, and propagation.

Therefore, if we genuinely seek to turn the course of life in our society away from sin and error and set it upon the straight path of the Deen of Truth, it becomes indispensable to strive for a transformation in leadership—removing the unworthy from positions of authority and placing righteousness in their stead. It is evident that when power rests in the hands of the virtuous and upright, they can, by reforming the policies of education, law, and administration, achieve within a few years what purely non-political efforts may fail to accomplish even over the span of a century.

Means of Bringing About This Change

How, then, can this change be brought about? Within a democratic system, there is but one path—and that is the path of elections. Public opinion must be refined; the standards by which people choose their representatives must be elevated; and the methods of election themselves must be reformed. Only then can such righteous individuals be brought into positions of authority—those who possess both the intention and the capability to rebuild the system of the country upon the pure foundations of Islam.

By the grace and mercy of Allah (SWT), the *Qarardad-e-Maqasid* (The Objectives Resolution 1949) has removed those obstacles that previously stood in our way. With these hindrances now lifted, we have begun to participate in the electoral process—yet our objective in doing so remains precisely what has already been outlined: to strive for the establishment of a righteous order through principled and purposeful means.

Chapter 4 – Essential Qualities of the Flagbearers of the Islamic Movement

Chapter 4, Section 1: Minimum Required Qualities from the Righteous Group[15]

Editorial Note:

Summary of Chapter 4, Section 1

Chapter 4, Section 1 focuses on the **minimum essential qualities that must exist in the righteous group** if it is to become worthy of leading mankind as the *Ummat-e-Wast*. Maulana's central argument is that this station is not attained by name, outward religiosity, or formal association alone, but by the cultivation of a distinct inner and collective character. At the individual level, the worker must first wage ***mujāhadah* against the self**, abandon sin in the broader sense of ***hijrah***, and begin the struggle from his own immediate environment — the "home front." He must so deeply internalize Islam that his life becomes a visible embodiment of the movement's call, and his conduct, silence,

[15] This is an excerpt from a speech delivered by Maulana Maududi at the *Jama'at*'s *Ijtima* held at Darul Islam on 26 March 1944. The gathering was attended by members from Punjab, Sindh, Sarhad (now KPK), Kashmir, and Balochistan.

In the opening part of his address, Maulana highlighted certain gaps and shortcomings he observed among the members of the *Jama'at* and in its work. He then went on, in the latter part, to outline the essential qualities and characteristics that must be present in every worker of the Islamic Movement.

speech, reflection, and moral response all begin to reflect a genuinely transformed Islamic personality.

The section further explains that these personal qualities are not merely private virtues; they are the foundation for carrying the duty of **enjoining right and eradicating wrong**. Through hadith-based guidance, Maulana stresses qualities such as sincerity, justice in all states, moderation, forgiveness, maintaining ties even when others sever them, guarding the tongue, reflective silence, and taking admonition from what one sees. These qualities together form the minimum moral equipment of the worker. The point is not simply to produce pious individuals in isolation, but individuals whose inward purification, emotional discipline, and moral seriousness make them fit to bear the burden of reform. Without such qualities, the community cannot fulfill the responsibility that Allah has placed upon it as a just and witnessing *Ummah*.

But Maulana does not stop at individual character. He insists that the righteous group must also cultivate organizational qualities: mutual love and sympathy, *husn al-zann*, trust rather than suspicion, the ability to work collectively, to give sincere counsel, and to help one another advance. Even if individuals are personally excellent, a *Jamā'ah* that lacks cohesion, discipline, and shoulder-to-shoulder solidarity will remain weak before the organized forces of falsehood. Thus, the section joins together two inseparable dimensions: the formation of a worker whose soul has been reoriented by Islam, and the formation of a collective body whose moral and organizational life makes it capable of sustained, disciplined struggle in the path of Allah.

Please understand this clearly: in truth, *you* are the only candidates to become the *Ummat-e-Wast*—the balanced and just community. The very purpose of your creation is to attain this high and lofty station. To be born

and brought into existence for such a momentous post, and then to ignore it, to fail to sense its greatness and importance, and not to prepare oneself for it—this is indeed a most grievous ignorance and tragedy. And an ignorance greater still would be that you do not cultivate within yourselves even those minimum qualities which are indispensable for this great task, while, on the other hand, you demand that some major initiative or great step be taken at once. Do you not even understand, nor fear, that if you embark upon a course for which you do not possess the requisite capacities, you will be defeated and utterly crushed—and that turning back from this path is akin to fleeing from the battlefield, which, according to the Shari'ah of God, is deemed a grave crime?

Now I shall speak briefly concerning the minimum qualities required for those who work for this cause. These qualities may be divided into three categories:

- First, those required at the individual level.
- Second, those required at the collective level for the formation of a righteous and sound Jamā'ah.
- Third, those qualities required for striving in the path of God.

Individual Qualities

Striving Against the Self (Mujāhadah al-Nafs)

The first and fundamental quality required at the individual level is that each one of us must first wage war against his own *nafs*—his ego, his lower self, his desires—and make it *Muslim*, that is, submissive to the will of God and obedient to Him. This is precisely what has been stated in the Hadith:

المجاهدُ من جاهدَ نفسَهُ في طاعةِ اللَّهِ

"The true Mujāhid is he who strives against his own nafs in order to make it

obedient to Allah."[16]

This means that before you go forth to confront those who have rebelled against Allah in the external world, you must ensure that the rebel within you—who is constantly inciting you and urging you to oppose the commands and will of Allah—has been subdued into obedience. If this inner rebel is thriving within you, and possesses such control over you that he can persuade you to turn against the will of Allah, then it is utterly meaningless for you to declare war against the rebels outside. It is as though one drinks wine in his own house and then goes out to fight against drunkards outside his house. Such inconsistency and contradiction would be ruinous for our Movement. First of all, you must bow yourselves before Allah, and only thereafter call upon others to obey Him.

Hijrah in Its Comprehensive Sense

After *Jihād*, the second requirement is that of *Hijrah* (Migration). The true objective of *Hijrah* is not merely to leave one's home, but to withdraw from disobedience to Allah and to travel in the direction of obedience to Him. The real *Muhājir* leaves his land only when no possibility remains of living according to the laws of Allah; but if a person leaves his home and yet does not become obedient to Allah, then his entire effort is futile and vain.

This truth is clearly described in the ahadith.[17] Take, for example, one

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[16] Musnad Ahmed 23958. It can also be seen in Saheeh Ibn Hibban 4862, Al-Mustadrak Ala Saheehayn 24, Jami Timidhi 1621 and so on. It is graded as Saheeh (Al-Silsila As-Saheeha 549).

[17] The full text of the narration mentioned previously also points out this point.

أَلَا أُخْبِرُكُم مَنِ الْمُسلِمُ؟ مَن سَلِمَ الْمُسلِمونَ مِن لِسانِه ويَدِه، والْمُؤمِنُ مَن أَمِنَه النّاسُ على أَمْوالِهم وأَنْفُسِهم، والْمُهاجِرُ مَن هَجَرَ الخَطايا والذُّنوبَ، والْمُجاهِدُ مَن جاهَدَ نَفْسَه في طاعةِ اللهِ.

"Shall I not inform you who the Muslim is? The Muslim is the one from whose tongue and hand other Muslims are safe. The believer is the one whom people trust with their lives and wealth. The emigrant

Hadith: The Prophet of Allah (peace be upon him) was asked,

يا رسولَ اللهِ ! أيُّ الهجرةِ أفضلُ ؟

"O Prophet of Allah, which Hijrah is the most superior?"

The Prophet (peace be upon him) replied:

أن تهجر ما كرهَ ربُّك

"That you abandon those things which Allah dislikes."[18]

If the rebel within—the person's own self—has not become obedient, then it holds little worth with Allah that a person migrates from his country. This is why I urge you to first wage a struggle against the rebellious forces within yourselves before confronting the external forces, and to reform and transform your own selves into true Muslims (even though you may already be considered Muslims in the technical and legal sense) before you seek to bring an unbeliever (many of whose traits you may share, the only distinction being that he is technically and legally regarded as a non-Muslim) into Islam. This matter may be understood easily by modelling yourselves upon the horse mentioned in the Hadith of the Prophet (peace be upon him).

مَثَلُ المؤمنِ ومَثَلُ الإيمانِ كمَثَلِ الفرَسِ في آخِيَّتِه يجولُ ثمَّ يرجِعُ إلى آخِيَّتِه

The example of a believer and the example of faith is like that of a horse tied to its

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(muhājir) is the one who abandons sins and wrongdoing. And the struggler (mujāhid) is the one who strives against his own self in obedience to Allah."

[18] It has been declared as Saheeh by Shaykh Albani in Saheeh An-Nasai 4176. This narration can also be seen in Takhreejul Musnad 6813, Saheeh At-Targheeb 2604, Saheeh Ibn Hibban 5176, and so on.

post: it moves about but then returns to its tether.[19]

The condition of such a horse is entirely different from that of the horse which roams freely across every field and orchard and grazes greedily wherever it finds green grass. For this reason, you should conduct yourselves like the tethered horse, not like the free one.

Struggle in One's Immediate Environment

Along with cultivating this inner state, the second step you must take is to confront your immediate and closest environment—what I call the *home front*. A practical and living struggle must arise within your own family, your relatives, your friends, and that segment of society with which you share deep and enduring ties.

This struggle does not imply physical confrontation, nor does it mean descending into fruitless argumentation. Rather, it requires that—both as individuals and as a *Jamā'ah*—you adhere to your principles with such sincerity and discipline, and love your mission with such intensity, that those around you—who live without order, purpose, or direction—find it difficult to tolerate your way of life. Your wives, children, parents, relatives, and friends may grow uneasy with your conduct. You may begin to feel like a stranger in your own surroundings. Even your place of work—once seen as a means of comfort, honour, and advancement—may become a source of strain and discomfort.

Thus, the first point of tension must arise with those closest to you. If the field of jihād lies within one's own home, there is little meaning in seeking it elsewhere. The struggle must begin from within. The reports I receive of

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[19] It has been reported by Ibn Hibban in his Saheeh (no. 616). This narration can also be seen in Musnad Ahmed 11335, Musnad Abu Ya'ala 1106, At-Targheeb Wa At-Tarheeb 4/119, Majma Az-Zawaid 10/204 and so on. Some scholars have considered it *Daif* while the others consider it Hasan or Saheeh due to the *Shawahid*.

those who are striving to reform their own circles bring me satisfaction; and where such efforts are absent, I await them with deep concern.

But let me make it clear that this entire struggle must be carried out with the same spirit and attitude with which a physician treats his patients. In reality, the doctor does not struggle and fight against the patient, but against the disease, and he is ever filled with sympathy for the one who suffers. If he administers bitter medicine or performs surgery upon some limb, all these acts spring from selflessness and compassion, not from hostility. His anger and hatred are directed toward the disease, not toward the diseased. In the same manner, strive to bring your brother—who has gone astray—toward guidance, as a doctor serves his patient. He should never feel that he is regarded with contempt or hatred, nor that there is any personal enmity toward him. Rather, within you he should perceive sympathy, affection, and brotherhood.

Fanā fi'l-Islām: Complete Self-Absorption in Islam

On the occasion of the *Ijtimā'* at Darbhanga, I stated that the true propagation of Islam does not lie merely in speeches and debates; these are only foundational and preliminary means. The real propagation is that you yourselves become the embodiment and living expression of your call. Wherever such an embodiment appears, people should be compelled—upon witnessing your conduct—to say: "*Indeed, these are the people who seek the way of Allah*."

Just as the sight of a Congressman—one who has undergone *fanā fi'l-Congress*—immediately brings to mind the entire image of "Congress-ism," so too, wherever you present yourselves—those who aspire to *fanā fi'l-Islām*—the full picture of the Islamic Movement should be reflected in your character and conduct. It is this reality to which the Prophet (peace be upon him) alluded when he said:

إذا رءوا ذكر الله

"When they are seen, Allah is remembered."[20]

I do not expect such a condition to arise immediately. This state can be attained only gradually. When there is an unceasing clash and struggle with your environment in the way of Allah, and you continue to offer sacrifices for your mission again and again, then after some time you will be overwhelmed by a spirit of selflessness, and you will become the living embodiment of your call; you will attain *fanā fi'l-Islām*.

For this mission, study the Qur'an and the Hadith deeply and repeatedly, so that you may clearly understand the kind of person Islam seeks to produce and the type of individuals the Prophet ﷺ trained and prepared. Reflect on the qualities that were cultivated in the workers of this Movement during his time—for it was only after such individuals had been formed that the banner of Jihād was raised.

All of you are aware that the people trained by the greatest instructor and reformer—the Prophet ﷺ—were not brought into the field until after fifteen years of preparation. Strive, then, to understand the nature of this preparation: the order in which it was carried out, the qualities that were instilled first and those that followed, and the degree to which each quality was developed and strengthened. Reflect also on the stage at which Allah addressed that Jamā'ah in the Qur'an as the best of peoples, declaring them fit to rise and undertake the reform of mankind. This example should serve as a powerful impetus for your own self-preparation.

There is no scope here for detailed discussion. I shall therefore present only

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[20] Sunan Ibn Majah 4119. It has been declared as Saheeh by Shaykh Albani in Saheeh Ibn Majah 3/349 and Al-Silsila As-Saheeha 4/311. It can also be seen in Musnad Ahmed 27599, Shub ul Iman 10596, At-Targheeb Wa At-Tarheeb 4/6, Marifatis Sahaba Li Abu Naeem 4700, and so on.

two Hadith for your guidance, through which you may grasp the essential qualities required of those who undertake this work. The Prophet (peace be upon him) said:

مَن أحبَّ للَّهِ وأبغضَ للَّهِ، وأعطى للَّهِ ومنعَ للَّهِ فقدِ استَكْملَ الإيمانَ

"Whosoever loves for the sake of Allah and hates for the sake of Allah, gives for the sake of Allah and withholds for the sake of Allah – his faith (Imān) is complete."[21]

This means that a person becomes a *Mu'min* – a true believer – only when he attains the stage where his friendship and his enmity, his dealings and his withholding, are solely for the sake of Allah; when he is moved by no self-interest and no worldly desire.

The second narration is as follows:

أمرني ربي بتسع

My Lord has commanded me to do nine things:

خشية الله في السر والعلانية.

To fear Allah in public and in private.

وكلمة العدل في الغضب والرضى

To observe justice both in anger and in calmness.

والقصد في الفقر والغنى

[21] Al-Jami As-Sagheer Li Suyuti 8289 (declared as Saheeh in Saheeh Al-Jami Li Albani 5965 and Saheeh Abu Dawud 4681). This narration can also be seen in Sunan Abu Dawud 4681, Shub ul Iman 9021, Al-Muajjam Al-Awsat 9083, Mustadrak Hakim 2731, and so on.

To maintain moderation in poverty and in affluence.[22]

وأن أصل من قطعني

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[22] The following dua reported from the Prophet ﷺ through Ammar R.A. highlights the importance of the first three commands:

اللهمَّ بعلْمِك الغيبِ، وقدْرتِك على الخلقِ أحْيِني ما علمتَ الحياةَ خيرًا لي، وتوفَّني إذا علِمْتَ الوفاةَ خيرًا لي. اللهمَّ وأسألُك خشيتَك في الغيبِ والشهادةِ، وأسألُك كلمةَ الإخلاصِ في الرضا والغضبِ، وأسألُك القصدَ في الفقرِ والغنى، وأسألُك نعيمًا لا ينفدُ وأسألُك قرةَ عينٍ لا تنقطعُ، وأسألُك الرضا بالقضاءِ، وأسألُك بَرْدَ العيْشِ بعدَ الموتِ، وأسألُك لذَّةَ النظرِ إلى وجهِك، والشوقَ إلى لقائِك، في غيرِ ضرَّاءَ مضرةٍ، ولا فتنةٍ مضلَّةٍ. اللهمَّ زيِّنا بزينةِ الإيمانِ، واجعلْنا هداةً مُهتدينَ

"O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know life to be better for me, and cause me to die when You know death to be better for me. O Allah, I ask You for fear of You in private and in public; I ask You for the word of sincerity in times of pleasure and anger; I ask You for moderation in poverty and in wealth; I ask You for a blessing that never ends; I ask You for the coolness of the eyes that never ceases; I ask You for contentment with Your decree; I ask You for a pleasant life after death; I ask You for the delight of gazing upon Your Face and for longing to meet You – without any harmful hardship or misleading trial. O Allah, adorn us with the adornment of faith, and make us guides who are rightly guided." (Saheeh Al-Jami 1301)

This narration can also be seen in Sunan Nasai 1305, Musnad Ahmed 18325, Saheeh Ibn Hibban 1971, and so on.

The Prophet ﷺ also reported to have said:

ثلاثٌ مَن أوتيَهنَّ فقد أوتيَ مِثلَ ما أوتيَ آلُ داودَ: العَدلُ في الغَضبِ والرِّضا، والقَصدُ في الفَقرِ والغِنى، وخَشيةُ اللهِ في السِّرِّ والعلانيةِ

"Three qualities – whoever is granted them has been given the like of what was given to the family of Dāwūd: justice in anger and in contentment, moderation in poverty and in wealth, and fear of Allah in private and in public."

(Al-Masabeeh Fi Al-Ahadith Al-Mutawatirah 608)

Shaykh al-Maqbalī described it as *mutawātir* in meaning (i.e., its meaning is established through multiple narrations, even if the exact wording varies). Shaykh Albani also mentioned this report as Hasan in Saheeh Al-Jami 3039.

To maintain ties with him who cuts himself off from me.[23]

وأعطي من حرمني

To give to him who deprives me.

وأعفو عمن ظلمني

To forgive him who wrongs me.[24]

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[23] This attribute can also be found in the Hadith Qudsi below:

الرَّحِمُ شِجنةٌ. فمَن وصَلَها وصَلتُه. ومَن قَطَعَها قَطَعتُه.

"The raḥim (ties of kinship) is a bond derived from Me; whoever maintains it, I maintain him, and whoever cuts it off, I cut him off." (Saheeh Bukhari 5989)

أنَّ رجلًا قال: يا رسولَ اللهِ إنَّ لي قرابةً أصِلُهم ويقطَعوني وأُحسِنُ إليهم ويُسيئون إليَّ وأحلُمُ عنهم ويجهَلون عليَّ فقال النَّبيُّ صلَّى اللهُ عليه وسلَّم: (لئِنْ كان كما تقولُ لكأنَّما تُسِفُّهم المَلَّ ولا يزالُ معك مِن اللهِ ظهيرٌ ما دُمْتَ على ذلك)

A man said: "O Messenger of Allah, I have relatives with whom I maintain ties, but they cut me off; I treat them well, but they treat me badly; I am patient with them, but they act ignorantly toward me." The Prophet ﷺ said: "If it is as you say, then it is as though you are feeding them hot ashes, and there will continue to be with you a supporter from Allah so long as you remain upon that." (Saheeh Ibn Hibban 451).

This message can also be seen in Musnad Ahmed 7992, Musnad Bazzar 8323 and so on.

[24] This and the two commands before it can be seen in the narration below:

صِلْ مَن قطعَك. وأعطِ مَن حرمَك. واعفُ عمَّن ظلمَكَ

Maintain ties with the one who cuts you off, give to the one who deprives you, and forgive the one who wrongs you. (Saheeh At-Targheeb 2536)

This command can be found in the narration below:

اعْفُ عمَّنْ ظَلَمَكَ . وصِلْ مَنْ قَطَعَكَ . وأحسنْ إلى مَنْ أساءَ إليكَ . وقُلْ الحقَّ ولَوْ على نفسِكَ

وأن يكون صمتي فكرا

That my silence be contemplation.

ونطقي ذكرا

That my speech be the remembrance of Allah.[25]

ونظري عبرة

Forgive the one who wrongs you, maintain ties with the one who cuts you off, do good to the one who treats you badly, and speak the truth – even if it is against yourself. (Saheeh At-Targheeb 2467)

[25] These two attributes are supported by a number of narrations and have remained a continuous practice of the *Aslaf*. Some of the traditions have been presented below as an example.

لا يَسْتَقيمُ إيمانُ عبدٍ حتَّى يَستَقيمَ قلبُه، ولا يَسْتَقيمُ قلبُه حتَّى يَستَقيمَ لسانُه

"The faith of a servant will not be upright until his heart is upright, and his heart will not be upright until his tongue is upright." (Saheeh At-Targheeb 2554)

وَقَالَ إِبْرَاهِيمُ بْنُ بَشَّارٍ: سَأَلْتُ إِبْرَاهِيمَ بْنَ أَدْهَمَ عَنِ الْعِبَادَةِ، فَقَالَ: "رَأْسُ الْعِبَادَةِ التَّفَكُّرُ وَالصَّمْتُ إِلَّا مِنْ ذِكْرِ اللهِ عَزَّ وَجَلَّ، وَلَقَدْ بَلَغَنِي حَرْفٌ عَنْ لُقْمَانَ قَالَ: قِيلَ لَهُ: يَا لُقْمَانُ مَا بَلَغَ مِنْ حِكْمَتِكَ؟ قَالَ: لَا أَسْأَلُ عَمَّا قَدْ كُفِيتُ، وَلَا أَتَكَلَّفُ مَا لَا يَعْنِينِي، ثُمَّ قَالَ: يَا ابْنَ بَشَّارٍ، إِنَّمَا يَنْبَغِي لِلْعَبْدِ أَنْ يَصْمُتَ أَوْ يَتَكَلَّمَ بِمَا يَنْتَفِعُ بِهِ مِنْ مَوْعِظَةٍ أَوْ تَنْبِيهٍ أَوْ تَخْوِيفٍ أَوْ تَحْذِيرٍ"

Ibrāhīm ibn Bashshār said: I asked Ibrāhīm ibn Adham about worship, and he said: "The essence of worship is reflection and silence – except for the remembrance of Allah, the Mighty and Majestic. I have also received a statement from Luqmān: it was said to him, 'O Luqmān, what has brought you to such wisdom?' He replied: 'I do not ask about what I have been spared, nor do I burden myself with what does not concern me.'" Then he said: "O Ibn Bashshār, it is only fitting for a servant that he either remains silent or speaks with that which benefits him – whether it be an admonition, a reminder, a warning, or a caution."

It has been reported by al-Bayhaqī in *al-Shuʿab* – in the chapter on the virtue of remaining silent about that which does not concern a person (Hadith: 4797) – and by Abū Nuʿaym in *Ḥilyat al-Awliyāʾ* (Hadith: 11320).

And that I take admonition[26] *and learn lessons from what I see."*[27]

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[26] The importance of deriving admonition through observation and reflection (*tafakkur*) is clearly emphasized in numerous teachings of the Qur'an and the Sunnah. Allah (SWT) says:

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ

"Indeed, in that are signs for those who discern." (al--Ḥijr 15:75)

The scholars explain the following in this regard:

والمتوسِّمون هم المتفكرون المعتبرون الذين يتوسمون في الأشياء ويتفكرون فيها ويعتبرون، ويدققون نظرهم حتى يعرفوا حقيقة الشيء بسمته.

"And al-mutawassimūn are those who reflect and take admonition – those who observe things carefully, contemplate them, derive lessons from them, and examine them deeply until they come to know the true reality of a thing through its signs and indications."

Fudhayl Ibn Iyad R.A. said:

المُؤمِنُ قليلُ الكلامِ كثيرُ العَمَلِ، والمُنافِقُ كثيرُ الكلامِ قليلُ العَمَلِ؛ كلامُ المُؤمِنِ حُكمٌ، وصَمتُه تفَكُّرٌ، ونَظَرُه عِبرةٌ، وعمَلُه بِرٌّ، وإذا كنتَ كذا لم تَزَلْ في عبادةٍ

"The believer speaks little and acts much, while the hypocrite speaks much and acts little. The speech of the believer is wisdom, his silence is reflection, his gaze is a lesson, and his actions are righteousness. If you are like this, you will remain in a state of worship." (Hilyatul Awlia 8/98)

The weak narration below explains the last three attributes in exactly the same wording:

إِنَّ رَبِّي أَمَرَنِي أَنْ يَكُونَ نُطْقِي ذِكْرًا، وَصَمْتِي فِكْرًا وَنَظَرِي عِبْرَةً

Indeed, my Lord has commanded me that my speech be remembrance (of Allah), my silence be reflection, and my gaze be a source of lesson. (Musnad al-Shihāb 1159)

[27] The mentioned hadith appears in Mishkāt al-Maṣābīḥ (5358) and is attributed by the saying: "Reported by Razīn." Though the authenticity of this report to the Prophet ﷺ in full is doubtful (*wallahu Aala*), it has been used by Ulema in various ways. For example, Imam Qurtubi used it in his tafseer, 7/309; Imam Ibn Abdul Birr mentioned it in Bahjat al-Majālis wa Uns al-Majālis P.266; and so on.

After describing these qualities, the Prophet (peace be upon him) linked it to the command to enjoin what is right and to forbid what is wrong.

وآمر بالعرف

And that I enjoin what is right."

Thus, we learn that every individual of the *Ummat-e-Wast*—the best and justly balanced community—who rises to enjoin what is right and to eradicate what is evil must possess these qualities. Only with these qualities can this obligation be fulfilled; without them, we can never discharge the demands of the station which God has granted us as a just and balanced community appointed to reform the world.

Qualities Required for Organizational Life

What has been described thus far pertains to individual qualities and characteristics. Beyond these, however, there are also essential organizational qualities that must be cultivated. As a Jamā'ah, it is necessary to embody certain collective moral attributes that strengthen discipline and

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There are other authentic narrations which support its meaning as we have explained in the previous footnotes which show that all the attributes mentioned in the above narration (i.e. the hadith mentioning the nine attributes) can also be found as being commanded in the Quran and Sunnah, in the same way. In this connotation, it can be said that each of the points mentioned are individually proven to be commanded.

In summary, the meaning of the hadith—Allah knows best—is that a Muslim is commanded to be sincere in both outward and inward actions, for deeds are only accepted when they are done purely for the sake of Allah. He is also commanded to uphold justice and fairness with others, whether in a state of pleasure or anger, and to maintain moderation in all his affairs, whether in wealth or poverty. He is further instructed to give to those who withhold from him, to forgive those who wrong him, to rise above his desires and restrain his anger, to make his speech a remembrance of Allah, to guard his tongue from falsehood, backbiting, slander, and useless talk, to make his silence a means of reflection upon the creation of Allah and His immense power and blessings, and to let his gaze serve as a source of lesson and reflection.

enable it to function with coherence, vitality, and effectiveness.

It is essential that:

- the members of the *Jamā'ah* possess mutual love and sympathy and hold a positive perception (*Husn Ad-Dhan*) of one another;
- that they trust one another and not suspect;
- that they have the capacity to work collectively;
- that they be accustomed to offering counsel to one another; and
- that they advance themselves and help others to advance with a sincere spirit.

These qualities are indispensable for the discipline of every *Jamā'ah*. Otherwise, even if each member develops within himself excellent qualities individually, but on the collective level these members are neither cohesive nor united, neither assist one another nor are able to march shoulder to shoulder, then our resistance against the standard-bearers of evil in this world will be feeble indeed.

It would not be incorrect to say that, on the personal level, we have always had individuals of excellent character; such people exist even today, and in this respect no other group or community can easily contest our distinction. However, this excellence has largely remained confined to the sphere of individual reform and personal development. Those who attained distinction in their own reformation were seldom able to extend their influence beyond a few hundred, or at most a thousand individuals, and they departed from this world leaving behind only a limited legacy of admired memories. This is not the method by which great and enduring work can be accomplished.

Even a powerful wrestler—capable of lifting heavy weights and defeating many opponents in single combat—becomes ineffective and powerless when confronted by a disciplined and organized regiment. In the same way, even if some among us have excelled in personal reform and training, yet

lack mutual connection and collective support, their position is akin to that of a lone wrestler standing against an entire regiment. The inevitable result is that he will be overwhelmed by the strength of an organized and disciplined force.

Editorial Note:

Many people assume that engaging in some form of good work or service to the Deen is sufficient in itself. Others associate with Islamic movements only from the margins, hesitating to commit fully, believing that occasional support or limited involvement fulfills their responsibility. The foregoing example makes it clear that such an approach falls short of what the situation demands.

The opposition we face is not scattered or casual; it is organized, cohesive, and united upon a shared outlook—manifesting consistently across media, institutions, and even the battlefield. It possesses resources, coordination, and collective strength, and stands firmly aligned against the forces of good. In such a context, remaining at the periphery and avoiding disciplined, committed participation cannot be regarded as adequate service to the Deen. Rather, it risks weakening the collective effort and hindering the attainment of its objectives.

If this mindset becomes widespread, its consequences for the Islamic movement would be serious—diluting its strength, fragmenting its ranks, and diminishing its ability to bring about meaningful change. This is a matter that calls for sincere reflection, so that each individual may reassess his role and respond with the level of commitment that the cause truly requires.

As far as individual and personal *tazkiyah* (self-purification) is concerned, there are among the members of our *Jamā'ah* some whose piety is of such a high order that I truly envy them. But with regard to *Jamā'ahi tazkiyah*—

purification and piety at the collective level—the situation is regrettable. I intend, very soon, to write in detail on this matter: what must be adopted by us as a *Jamā'ah*, and what must be avoided.

The Qur'an has outlined this issue in the form of guiding principles, the detailed explanation of which is found in the ahadith. Thereafter, practical examples of the required collective character can be observed in the study of the *Sīrah* of the Prophet ﷺ (peace be upon him) and that of the Sahabah (may Allah be pleased with them). Study these carefully, identify the areas in which we fall short, assess the extent to which these shortcomings have entered our collective system, and then strive to remove them.

It is clear that within a collective system, individuals must interact with one another. If goodwill, sympathy, sacrifice, and tolerance are lacking, then differences in temperament will not allow mutual cooperation even for a single day. A *Jamā'ati* system functions entirely on the principle of mutual give and take. If one is not prepared to bear this sacrifice, then one should abandon any hope of bringing about a true revolution.

Qualities to Fight in the Way of Allah

The essential qualities required for striving in the way of Allah are described in the Qur'an and the ahadith. Not only are they mentioned, but each is explained and clarified in detail, so that we may understand both their nature and the degree to which they must be cultivated. I would advise and urge you to gather these teachings and related directives, and to reflect upon them in order to understand what preparation is necessary for striving (*jihād*) in the way of Allah. I shall briefly indicate them here.

Sabr

The first quality that has been emphasized is *ṣabr*, often translated as patience or steadfastness. Indeed, *ṣabr* is required not only in the way of Allah, but in every struggle. The distinction, however, is that the *ṣabr* required in the way of Allah is of a different order, nature, and magnitude

than that required for worldly pursuits and gains. Yet in all cases, one thing remains certain: *ṣabr* is indispensable.

Ṣabr encompasses several dimensions.

- One aspect is that a person must refrain from haste.
- Another is that, in striving for a cause, one must face the difficulties and obstacles that arise with firmness and perseverance, without retreating or turning back.
- A further aspect is that when the results of one's efforts are delayed, one must not lose heart, but continue striving with constancy.
- Likewise, when confronted with danger, loss, fear, or even hope, one must remain steady, composed, and at peace.
- Another dimension of *ṣabr* is that, in moments of intense provocation—when emotions are inflamed—one must not lose balance or act out of impulse. Rather, one should act with calmness, sound judgment, and inner composure. Thus, the command is not merely to be patient, but to embody a determined and resilient patience—one that enables a person to face opposing forces with the same firmness and resolve that they display in pursuit of their aims.

For this reason, in the Qur'an, alongside the command "*iṣbirū*"—be patient and persevere—the word "*ṣābirū*" has also been enjoined, meaning: remain firm and steadfast in confrontation. You, who have risen to make the Dīn of Allah supreme, must assess and measure your level of *ṣabr* against that displayed by those who strive to make *bāṭil*—falsehood and evil—prevail, the very ones against whom you have resolved to stand. It must be acknowledged that, at present, we can scarcely claim even ten percent of their endurance.

To witness the patience they display for *bāṭil*, it is sufficient to reflect upon the current war (WWII). When the time came, they burned with their own hands the factories, cities, and railway systems that had been built over years

of labour and immense expenditure. They faced tanks head-on—tanks capable of crushing entire forces beneath their weight. They stand resolutely before aircraft that carry destruction in their wake.

Unless our patience surpasses theirs, we cannot hope to confront them. And since we cannot match them in material strength and resources, this deficiency can only be compensated through a greater measure of patience and steadfastness. That is our true means of success in this struggle.

Sacrifice (Eethar)

The other quality required for striving in the way of Allah is the spirit of sacrifice. In the matter of sacrificing time, effort, and wealth, we fall far behind the standard-bearers of evil—whereas, to compensate for our lack of resources, we ought to have surpassed them in this very quality. Yet the reality is that, for the sake of a modest monthly income, a person sells not only his abilities but his very self to those opposed to him, and thus one who could have been useful and capable becomes entirely ineffective.

Our educated class does not possess the resolve to forgo large incomes and dedicate their services to the *Jamā'ah* for a modest provision sufficient only for basic needs. How, then, can the Islamic Movement flourish if such individuals are unwilling to make even this level of sacrifice and exert themselves upon this path?

It is evident that no movement can operate and flourish merely on the presence of volunteers. Within a *Jamā'ati* system, volunteers occupy the position of the limbs in a human body—but what value do limbs have without a living heart and a thinking mind? In other words, there is a need for leaders of high calibre and sound capability, through whom the efforts of volunteers may be properly directed and utilized.

Yet the difficulty is that those who possess intellectual ability become absorbed in the pursuit of material advancement and incline toward those who offer the highest return for their services, rather than embracing

sacrifice and assuming the role of the heart and mind of the Islamic Movement. The attachment of the most capable individuals of our community to this cause remains weak; they are not yet prepared to sacrifice their material gains, or even their aspirations for such gains. It is unrealistic to expect that those who expend vast wealth and countless lives in spreading corruption can be overcome by an organization whose members offer so little in sacrifice.

Devotion of the Heart

The third quality required for striving in the way of Allah is the devotion and attachment of the heart. The first step on this path is to understand the Movement intellectually and grasp its implications—but this alone is not sufficient.

What is required is that a fire be kindled within the heart: the kind of burning concern that arises when one sees one's child ill, driving a person to restlessness and urgent action until relief is found. In the same way, this inner feeling must absorb you completely, binding your attention, energy, and concern to the cause, despite personal or domestic pressures. One must strive to spend as little as possible of one's capacity on oneself, and devote the maximum of one's effort to the mission of the *Jamā'ah*. Without this inner devotion, mere words yield no result.

Many people lend their support at an intellectual level and do align with us intellectually, but very few are found who join this work with the full commitment of heart, body, and mind, and who are willing to sacrifice their wealth for its sake. A close associate once admitted to me that for two years his connection with the *Jamā'ah* remained purely intellectual, until eventually the conviction penetrated his heart and took hold of his inner being. Each of you must similarly examine yourself: are you merely an intellectual adherent, or has the fire of attachment to this cause been ignited within your heart? And if this devotion is absent, then strive to cultivate it.

When such devotion of heart and soul exists, there is no need for external motivation. The work continues on its own strength—even if individuals falter or withdraw or relocate to a different location.

Each person then acts with the same urgency and concern as one would for one's own child. If, God forbid, your child falls ill, you do not leave his fate to others. You do not excuse yourself by saying that no doctor is available, or that no one can take him to the doctor or arrange treatment. You cannot say that there is no one to stay with him and care for him, or no one to go to the pharmacy and bring medicine. If no one is present, you yourself assume every role, because the child is yours. A stepfather—one without a natural bond—may abandon the child if he is heartless, but how can this be expected of a real father? His heart is aflame.

Likewise, if your heart is truly attached to the work of the *Jamā'ah*, you cannot leave it in the hands of others when it calls upon you. It becomes impossible to watch it decline while blaming the shortcomings of others, all the while remaining occupied in pursuits unrelated to it. Such an attitude reflects a lack of sincerity and a deficiency in the devotion required for the establishment of the *Deen*. Had this sincerity been present, each one would have been ready to sacrifice his life for this cause.

Let it be stated plainly: if this condition persists—if even the minimum level of heartfelt attachment, such as one naturally has for one's family, is not developed toward the *Jamā'ah* and its mission—then the outcome will be nothing but failure. And such a failure would be so grave that future generations would hesitate even to associate themselves with this Movement.

Therefore, before aspiring to great plans and far-reaching programmes, examine the state of your heart and the strength of your resolve, and

cultivate within yourselves the firm determination required for striving in the way of Allah.

Unceasing Effort

The fourth—and most important—quality required for striving in the way of Allah is to develop the habit of continuous labour and systematic work. For a long time, our community has been accustomed to expecting that every task should be completed swiftly and in the least time possible—even at the expense of important intended outcomes, and that every effort should be accompanied by noise and display—even though what is achieved in this manner soon fades away. This tendency must be replaced with a disciplined approach: working in a phased, orderly manner, without commotion, and without the need for publicity or recognition.

Even if a task appears small—yet is of real importance—you must be prepared to devote yourself to it with full commitment, without expecting immediate results or seeking praise. The field of striving in the way of Allah is not always visibly active, nor does every individual remain at the forefront. To achieve a single decisive outcome, one may need to prepare quietly and persistently for many years—perhaps twenty-five or more. And while thousands may stand in the front lines, behind them are countless others engaged in preparation—carrying out tasks that may seem ordinary, but are, in reality, essential to the success of the struggle.

Chapter 4, Section 2: The Criterion of Affiliation with the Islamic Movement[28]

Editorial Note:

Summary of Chapter 4, Section 2

Chapter 4, Section 2 explains that true affiliation with the Islamic movement is not established by mere formal association, but by the presence of specific inner qualities. The first of these is a sense of estrangement (*ghurbah*) from the surrounding environment. A sincere worker begins to feel out of place in a society shaped by values contrary to Islam. This is not material hardship, but a spiritual and intellectual dissonance in which one's beliefs and outlook differ sharply from prevailing norms, indicating that the purpose of the movement has taken root within.

The second quality is the reorientation of one's loyalties. A worker must develop strong bonds of love, trust, and solidarity with those who share the same mission, regardless of background or number. Relationships with others should remain based on goodwill and invitation, not deep attachment. Love and loyalty are to be defined by commitment to Allah and His Messenger ﷺ, rather than by lineage, nationality, or prior ties. This represents a form of *hijrah*, requiring conscious effort and readiness for trial.

The third quality is firmness against opposing forces. A worker must not be easily influenced or moulded by those who oppose the truth. While maintaining gentleness toward fellow believers, he must remain

[28] This section is taken from *Rudad Jama'at-e-Islami*, Volume 4. It consists of excerpts from a speech delivered by Maulana Amin Ahsan Islahi at the conclusion of the second All-India *Ijtima* of the *Jama'at*, held at Hewarah (Allahabad) from 5th to 7th April 1946.

alert, principled, and unwavering in the face of falsehood. Any susceptibility to such influence reflects weakness in faith. Together, these qualities form the true criterion by which one's relationship with the movement is judged, distinguishing genuine commitment from mere outward association.

At this point, I wish to draw your attention to certain characteristics of the Islamic Movement. However, the purpose of describing these characteristics is not to claim that they already exist within the *Jamā'at*; rather, it is that they ought to exist within you. It is your duty to continually examine yourselves to see whether these qualities are present in you, and if so, to what extent. These very qualities should serve as the criterion for your affiliation with the *Jamā'at*. If they are present in full measure, then your association with the *Jamā'at* is complete; if they are present only partially, then your connection is incomplete; and if they are absent altogether, then this is a sign that your affiliation is merely formal and outward, having no real substance.

Feeling a Sense of Estrangement (*Ghurbat*)

The foremost of these qualities is that, within the present environment, you should feel a sense of estrangement. By estrangement (*Ghurbat*), I do not mean poverty in terms of wealth or resources—for a true Muslim does not consider himself poor in that sense at all. Rather, I mean that in the prevailing atmosphere you should feel like a stranger everywhere. Within your family, your society, and your nation, you should find very few who share your sympathies, thoughts, and outlook. In every gathering, you should feel that what you desire is entirely different from what others desire; what you think is entirely different from their thinking; and that your inclinations, preferences, and intentions are not merely different but often in conflict with theirs.

You should feel as though you are a creature of the land which has been placed in the sea, or a creature of the sea which has been put upon dry land.

Others may see wide and open paths leading to success, but you should find your path narrow and constrained. The paths on which others travel may be filled with multitudes, but on your path you should encounter a scarcity of helpers and supporters. While others may have abundant means of livelihood, you may find yourselves striving hard even to secure the bare necessities. When you find yourselves surrounded by such difficulties, and even your closest relatives neither assist you in overcoming them nor sympathize with you—in fact, may even increase your difficulties—then you may understand that a true awareness of the objectives of the Islamic Movement has taken root within you, and its signs are manifest both inwardly and outwardly.

But if these conditions are absent—if, even after joining the Jamā'at, your harmony with the prevailing environment remains unchanged as it was before; if none of your existing relationships are disturbed; if your friends remain pleased with you and your relatives remain satisfied with you as before; if all avenues of livelihood remain open to you as they were earlier; and if you feel no sense of estrangement or alienation—then it means that you have merely adopted the label of the *Jamā'at*, while its reality has not entered your heart.

Make this principle the measure by which you judge your affiliation with the *Jamā'at*. Each one of you should examine himself and decide whether his connection with the *Jamā'at* is real or merely superficial. We are in search of those who belong to the first category, not the second. These are the people for whom glad tidings have been given in the Hadith, and regarding whom the Prophet ﷺ said that they are the ones who will reform the corruption that arises after him.

Affiliation with Those United in Purpose

The second quality that is required—and which, in reality, is a natural consequence of the first—is that you should strengthen your attachment and devotion to those who share your principles and objectives. If their number

is small, do not be concerned.

Value their companionship and support, even if they are not related to you by blood; rather, regard them as dearer than your own relatives, even if they belong to a different community. Your sense of loyalty and concern for them should exceed that which you have for your own people, even if they were once your enemies. If they have now accepted the truth that you have accepted, then your relationship with them should be one of sincere and unreserved friendship.

Detach yourselves from all sides and centre your affections upon them. They should be your true companions, your friends, and your well-wishers. With others, your relationship should not be one of close friendship and love, but of goodwill and well-wishing—inviting them as well to the truth that Allah has opened to you. Your household should become a household of the people of truth and faith. The weaker a person's connection with the truth, the weaker your bond with him should be; and the stronger his connection with faith, the stronger your bond with him should be. Examine your friendships and enmities in the light of this principle. If you find that you are befriending those who deserve opposition, or opposing those who deserve friendship, then correct yourselves out of fear of Allah.

If you are committed to a principle, you cannot maintain friendship with its enemies; nor is it natural to oppose those who stand with that principle. You are not worshippers of lineage or race, nor are distinctions of blood or colour of any concern to you. Your love and hatred are entirely governed by your relationship with Allah and His Messenger ﷺ. Whoever binds himself to Allah and His Messenger ﷺ becomes yours, and you become his. This bond is not material but moral and spiritual. This is the meaning of *"ruḥamāʾu baynahum"* (merciful among themselves). Strive to reform yourselves in

accordance with this and bring your relationships fully under the authority of truth. For you do not know when a moment of trial may come, demanding that, for the sake of truth, one strike even against the closest of relations.

True spiritual migration (*hijrah*) is the severance of the heart from falsehood and all ties associated with it. It begins the moment a person accepts the truth. One must train oneself to endure the hardships that arise on this path. Some people assume that no prior preparation is needed—that when the time comes, they will be ready to make the greatest sacrifices and sever even the closest ties. This assumption is mistaken. In moments of trial, only that strength proves effective which has already been cultivated and prepared in advance. Those who attempt to train their forces only after the enemy has attacked meet nothing but failure.

Uncompromising Firmness Against Falsehood

The third quality you must develop is complementary to this: that those who differ from you in principle and purpose should not find you pliable. When they assess you, they should feel that there is no opening within you through which they can influence or penetrate. They must not be able to use you as an instrument for their own ends. For those who share your principles, you should be gentle, generous, and trusting; but for those opposed to them, you must be equally alert, discerning, and firm upon your principles.

Never allow them the opportunity to impose their influence upon you or mould you according to their designs. Until this quality is developed, neither have you fully understood the objectives of the *Jamā'ah*, nor have you acquired the character required for their realization. The Qur'an describes the believers as *"ashiddā'u 'ala al-kuffār"*—firm against those who oppose the truth. This means that those who have enlisted in the cause of Allah cannot march in step with the enemy, nor consider it acceptable to raise his banner or fight his battles for temporary gain. Those who attempt to maintain ties with both truth and falsehood ultimately remain attached only to falsehood,

for truth does not tolerate such compromise.

All those weaknesses within your character that allow falsehood to find a way into you are signs of weakness in faith. The very first demand of the new life you have undertaken is that you strive to remove these weaknesses.

These three points I have presented before you as a criterion. By measuring yourselves against them, each of you can determine the true nature of your relationship with the *Jamā'ah*: whether it is merely verbal and outward, while your heart continues to wander as before, or whether both your heart and tongue are truly aligned with it.

Chapter 4, Section 3: The Real Capital of the Workers[29]

Editorial Note:

Summary of Chapter 4, Section 3

Chapter 4, Section 3 emphasizes that the true capital of the workers of the Islamic movement lies in two essential elements: constant remembrance of Allah and the development of strong collective character. Without remembrance, the heart and intellect fall into darkness, causing even sincere efforts in the name of Islam to become misguided or worldly in nature. Alongside this, the section highlights that the decline of the Ummah is not due to a lack of righteous individuals, but due to the absence of collective discipline and character. Islam demands not only personal piety but also a complete moral system for collective life, requiring unity, sacrifice, obedience, and mutual care within an organized framework.

This reality may be understood through the example of a wall: each brick must be strong in itself, yet strength alone is not sufficient unless the bricks are firmly bonded together, supporting and reinforcing one another. In the same way, Muslims must possess both individual righteousness and collective cohesion; without either, the structure remains weak and ineffective.

Ultimately, the worth of individuals and communities is judged by their commitment to the creed they profess—measured through sacrifice, steadfastness, and sincerity. Without embodying these qualities, neither success in this world nor honour in the Hereafter can be attained.

[29] This excerpt is taken from the inaugural address delivered by Maulana Amin Ahsan Islahi on 25 April 1947 at a regional gathering of *Jama'at-e-Islami* in Patna (Eastern India).

Continuous Engagement in Remembrance of Allah SWT

In the Allahabad gathering, the first matter to which I drew attention was the remembrance of Allah. Today, I again emphasize the same. Over the past year, through deeper reflection and study of the Qur'an and Sunnah, my conviction has only strengthened—that whatever light a person's intellect, heart, and perception receive comes solely from the remembrance of Allah. Without it, the inner being remains in darkness, and even actions that outwardly appear good become misguided. The heart gives wrong counsel, the mind leads astray, and all efforts are misdirected. Even if a person rises in the name of Islam, if his heart is devoid of the remembrance of Allah, his service to *Deen* itself turns into worldly pursuit. Therefore, even though you have risen for the sake of the *Deen*, you must remain constantly aware of this danger: that heedlessness of Allah may corrupt all your efforts and lead you astray at any stage. The only safeguard against this is to keep your hearts illuminated with the remembrance of Allah, so that your thoughts, actions, and faculties remain rightly guided.

Collective Righteousness (*Jama'ati Characteristics*)

The second matter to which I wish to draw your attention is the development of collective character. You are well aware that righteous individuals have never been absent among Muslims, nor are they absent today. Yet despite their presence, this Ummah has declined to its present state. The reason is that, despite possessing personal piety, these individuals neither understood the importance of collective life nor possessed the weight of collective character. As a result, they could neither prevent the decline of the *Ummah* nor safeguard themselves from prevailing trials. It is this deficiency that you must now correct. Along with becoming righteous individuals, you must cultivate within yourselves the collective character required for a righteous community. Without this, the very purpose of establishing the *Jamā'at* cannot be fulfilled. We are not merely callers to individual piety; rather, we seek to prepare you for the struggle of collective righteousness. For this reason, we

wish to see in you the highest standards of collective conduct and ethics.

Disciplined and Organized Collective Effort

This objective can only be achieved when, under a disciplined organizational system, you demonstrate that you can unite and march together with excellence toward a single goal. You must learn both leadership and obedience, and fulfill the rights of both. Each individual must prove through his daily life that he is ready to make the greatest sacrifices for the collective purpose—ready to risk life, wealth, and family, and to embody selflessness, humility, love, sympathy, and goodwill. There is no doubt that in this very field other nations have surpassed us [in the current times]. In individual virtues we were not inferior to them—indeed, perhaps even superior—but in collective character we lagged far behind. The consequence has been that we have fallen behind in every sphere and continue to decline.

The tragedy is that even many of our educated people have not yet understood the root of this problem. They remain under the misconception—and seek to spread it—that our decline is entirely due to others and not to ourselves. They believe that religion demands only individual acts such as prayer, fasting, pilgrimage, and charity, and that its requirements end there. This misunderstanding is the source of countless evils. It has distorted the entire conception of religion and brought Muslims to their present condition. Just as Islam has laid down laws and a moral system for individual life, it has also prescribed a complete moral system for collective life, and demands adherence to it from every Muslim. Neglecting this is as sinful as neglecting individual obligations—indeed, perhaps even more grievous, because the harm it causes is far wider and more far-reaching.

This is why Islam has prescribed far stricter consequences for those who disrupt collective order than for those who err in individual matters. Yet, due to long neglect of collective life, Muslims in India have become so

indifferent to collective character that they no longer recognize its religious significance. If such responsibilities are placed upon them, they consider them a burden. As long as this condition persists, we will remain merely a collection of individuals, not a true community. In such a state, we have no right to expect the blessings promised to a people who embody the highest standards of collective character.

If you wish to remind Muslims of this forgotten lesson, and to raise them from the humiliation of fragmentation to the heights of unity, then there is only one way: that your collective identity becomes manifest at all times and in all places. Your members must rid themselves of egoism, selfishness, arrogance, and self-worship, and instead embody selflessness, sincerity, goodwill, and mutual care. This alone is the path through which you can attain honour in this world and the Hereafter—and it is through this alone that you can overcome the forces of falsehood.

I also wish to clarify that when I repeatedly speak of collective character and collective morality, I do not mean merely what is called national character. Undoubtedly, that too has its importance, and no nation can sustain its collective existence without it. However, we are striving for something far higher. The collective character that we seek from you is that which Islam has prescribed for the Shari'i *Jamā'at*—the *Jamā'at* referred to in Islamic terminology as *al-Jamā'ah*. This is far superior to national character. While national character may produce certain virtues within a limited sphere, it has also given rise to many evils on a broader scale. In contrast, the collective character we seek to cultivate can produce nothing but good for the whole of humanity.

Be the True Manifestation of the Creed You Profess

In this world, some things are measured by length, and others by volume. But the true measure of individuals and communities is the creed they profess. You too have declared a clear creed before the world, and it is by

this creed that the world will judge you. It will be seen how much you have sacrificed for it, how steadfast you have remained in times of difficulty, what dangers you have faced for its sake, and what risks you have taken out of love for it. If, by this measure, you possess weight and substance, then you will have a place in this world and a rank in the Hereafter. But if you prove weak and worthless by this standard, then you will have neither a place in this world nor any standing in the Hereafter.

It is possible that you may deceive yourselves into thinking that you are something great, and imagine that you have accomplished much when in reality you have done little. But you cannot deceive the world—and you can never deceive Allah. From both creation and the Creator, you will receive only that reward which you truly deserve, not what you claim.

At this point, I am reminded of the well-known incident of Imam Ahmad ibn Hanbal and the famous bandit Abu al-Haytham, recorded in historical works[30]. Even a great scholar like Imam Ahmad derived a lesson from the determination of a thief and remained grateful for it throughout his life. For,

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[30] 'Abdullāh ibn Aḥmad ibn Ḥanbal (*raḥimahullāh*) narrates: I would often hear my father supplicating for mercy and forgiveness for Abū al-Haytham. One day I asked, "Father, who is Abū al-Haytham?"

He replied, "When I was brought out to be lashed and my hands were stretched out, I felt someone tug at my garment. I turned and saw a young man who said, 'Do you recognize me?'

I replied that I did not. He said, 'I am Abū al-Haytham—the notorious criminal whose name is recorded among the offenders of the state. I have been lashed eighteen thousand times on different occasions, and I endured it patiently in obedience to Shayṭān and for the sake of this fleeting world. You, however, are being punished in obedience to Allāh and for the sake of Islam—so bear it with patience.'

I was then given eighteen lashes, compared to his eighteen thousand. Thereafter, a servant of the *Amīr al-Mu'minīn* came out and announced that I had been pardoned." *[Ṣifat al-Ṣafwah, p. 436]*

Honoured indeed are those souls who endure the ظلم of tyrants while standing firm upon the truth.

in reality, a person's true worth lies in the resolve and steadfastness he shows in the face of opposition for the sake of his objective. If a person possesses sincere determination even for a false cause, he is more worthy than one who claims a true cause but lacks the spirit of sacrifice for it.

[Mirza Ghalib, the famous poet from Indian Subcontinent, said:]

وفاداری بشرط استواری اصل ایماں ہے

مرے بت خانے میں تو کعبہ میں گاڑو برہمن کو

"Faithfulness, if marked by steadfastness, is the essence of faith;
Bury the Brahmin in the Ka'bah upon his death if he was firm in his devotion."[31]

May Allah grant us His help and guide us to the straight path.

[31] This couplet quoted by Maulana Amin Ahsan Islahi should not be taken in a literal sense. It reflects the poetic style of exaggeration (*mubālaghah*), commonly employed by poets to emphasize a particular quality—in this case, steadfastness and consistency. From an Islamic perspective, such consistency is only praiseworthy when it is upon truth (*ḥaqq*), not falsehood.

Chapter 4, Section 4: The Necessary Provision for the Path of Truth[32]

Editorial Note:

Summary of Chapter 4, Section 4

This section presents a comprehensive framework for the moral and spiritual formation of workers of the Islamic Movement. It begins by establishing *Ta'alluq Billāh* as the central foundation, emphasizing that a living and conscious relationship with Allah is the true source of strength for any Islamic struggle. This is followed by the principle of giving precedence to the Hereafter over worldly pursuits, and the need for continuous self-examination, reflection, and renewal of faith. A recurring theme is the rejection of complacency: workers are warned against the illusion of having attained moral or spiritual perfection and are urged to maintain constant striving, humility, and awareness of their deficiencies.

The discussion then expands from the individual to the collective sphere. It underscores that reform must begin with one's own character and extend to the family, making the Islamic upbringing and guidance of close relations a primary responsibility. Beyond this, the section outlines the importance of mutual *iṣlāḥ* within the *Jamā'at*, where members support one another in moral development and hold each other accountable with sincerity and discretion. Discipline and obedience are presented as essential qualities for collective success, rooted not in coercion but in a shared commitment to Allah's cause. At

[32] This section is based on a speech by Maulana Maududi, published under the title *"Hidayat"* (Instructions), delivered on 13 November 1951 in the final session of the *Ijtimā'-e-'Āam* of *Jamā'at-e-Islami* in Karachi.

the same time, leadership is defined in ethical terms—requiring humility, gentleness, and an ability to cultivate willing cooperation rather than impose authority.

In its final movement, the section highlights the demands of devotion and sacrifice. Workers are called to dedicate their time, wealth, and energies wholeheartedly to the mission, and are cautioned against any lack of seriousness or intensity in their commitment. The responsibility of the movement is also shown to encompass all segments of the *Ummah*, including women, who are entrusted with roles in acquiring knowledge, shaping family life, educating others, and resisting un-Islamic influences. Overall, the section follows a coherent progression—from inner faith to personal reform, from family responsibility to collective discipline, and finally to societal engagement—presenting an integrated model of the worker whose spiritual depth, moral strength, and organizational commitment together sustain the mission of establishing Islam. Let's read it now.

Fellow workers!

We are now about to disperse after four days of convention. We have completed the task that we had intended to accomplish in this gathering. In our special session, we have also reviewed, to some extent, the work previously undertaken. Now, before we depart, I wish to speak a few words to you—all members and associates—and to give the necessary instructions required for conducting the work of *Iqāmat al-Dīn* (the establishment of the Islamic order) properly in the future.

Ta'alluq Billāh (Attachment to Allah)

Its Importance

The first and foremost counsel given by all the Prophets, the Rightly Guided Caliphs, and the pious of this Ummah to their companions has always been

to cultivate the fear of Allah, instil His love in the heart, and strengthen one's attachment to Him. Following in their footsteps, I too place this as my foremost advice to the workers. I will continue to emphasize it whenever the opportunity arises, for it deserves priority above all else.

Belief in Allah is the foundation of all faith; therefore, attachment of the heart to Him must take precedence in worship, fear of Him in character, and seeking His pleasure in all personal dealings. In essence, the entire orientation of our lives must be cantered upon earning the pleasure of Allah, and this motive must stand above all others. Especially in the case of our demanding mission as an Islamic *Jamā'ah*, its strength or weakness is directly tied to the strength or weakness of our attachment to Allah.

It is a universally recognized reality that the driving force behind any effort—worldly or spiritual—is the purpose that motivates it. Zeal arises only when a person possesses deep interest and longing for his goal. A self-centred person is driven by love for himself; a parent sacrifices for his children out of love; and one devoted to his nation endures hardship and even gives his life for it. Likewise, if we are striving solely to please Allah and to establish His Deen, then this work cannot advance unless our attachment to Him is genuine, strong, and deep. It is not enough that Allah be one of many attachments; rather, He must be the sole and central attachment, with all inclinations directed toward His cause.

We must remain constantly vigilant that this attachment does not weaken but continues to grow stronger over time. This connection with Allah is the guiding soul of our mission. Although the members of our Jamā'ah recognize its importance, many remain unclear about what *Ta'alluq billāh* truly entails, how it is cultivated, and how its presence and strength are measured. This lack of clarity often leaves people uncertain, misguided, or confused in their efforts. Therefore, beyond merely emphasizing its importance, I will endeavour to clarify its meaning, its method of development, and the means by which one can assess its reality in his life.

The Meaning of Ta'alluq Billāh

Its meaning, as explained by the Qur'an, is that a person should live for Allah and die for Allah, and that his worship and sacrifice must be devoted solely to Him:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

"Surely my prayer and my sacrifice, my life and my death are all for Allah, the Lord of the worlds."(Al-An'ām: 162)

He must worship Allah with complete sincerity, dedicating his entire life in pure and unreserved submission to Him. The Qur'an states:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

"They were commanded only to worship Allah, devoting the religion sincerely to Him, inclining solely toward Him."(Al-Bayyinah: 5)

The Prophet Muhammad (peace be upon him) has, on various occasions, explained this relationship with such clarity that no ambiguity remains regarding its meaning and purpose. It is evident from his statements that the essence of this relationship lies in:

مخافة الله في السر والعلانية.

"To fear Allah in all matters – open and secret."

(Al-Muajjam Al-Awsat Li Bayhaqī 5452)[33]

And:

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[33] The details about this have been discussed in earlier footnotes and an authentic dua from the Prophet ﷺ was presented there in this relation.

أن لا تكونَ بما في يديْكَ أوثقَ مِمَّا في يدِ اللهِ

"To rely upon the might of Allah rather than one's own resources."
(*Jāmiʿ al-ʿUlūm wa al-Ḥikam* 2/179 – Hasan Mawqoof)

He must be prepared to incur the displeasure of people in pursuit of the pleasure of Allah, and never be willing to reverse this order. When this attachment to Allah reaches such a degree that all his love and hatred, his giving and withholding, are solely for the sake of Allah—with no other motive whatsoever—then he has attained perfection in his attachment to Him. The Prophet (peace be upon him) said:

مَن أَحَبَّ للهِ، وأَبْغَض للهِ، وأَعْطَى للهِ، ومنع للهِ، فقد استكمل الإيمانَ

"Whoever loves for the sake of Allah, and hates for the sake of Allah, gives for the sake of Allah and withholds for the sake of Allah – such a person has perfected his faith." (Al-Jami As-Sagheer 8289 – Saheeh)

Now look into the meanings of the *Qunūt* which you recite every night. Every word of it points toward the very connection you ought to have with Allah. Reflect upon its words and see for yourselves the pledge you make to Allah regarding the kind of relationship you should maintain with Him.

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَهْدِيكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ كُلَّهُ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ

اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ

O Allah, we seek Your help, we seek Your guidance, and we seek Your forgiveness. We believe in You and place our trust in You. We praise You with all good, we

thank You and do not deny You, and we renounce and abandon those who disobey You. O Allah, You alone we worship, and for You we pray and prostrate. Toward You we strive and hasten. We hope for Your mercy and fear Your punishment. Indeed, Your punishment will surely overtake the disbelievers.[34]

This attachment to Allah is likewise manifested in the special *du'ā'* (supplication) of the Prophet (peace be upon him) which he would recite at the time of *Tahajjud*. He used to say:

اللهُمَّ لكَ أسلَمتُ، وبكَ آمَنتُ، وعليك تَوكَّلتُ، وإليكَ أنَبتُ، وبكَ خاصَمتُ، وإليكَ حاكَمتُ،

O Allah, to You I have submitted; in You I have believed; upon You I have relied; to You I have turned in repentance; by You I contend; and to You I present my case for judgement.[35]

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[34] This dua, sometimes with slight variations, comes in many ahadith and is reported to have been taught by the companions to their disciples. For example, note the following narrations: Sunan Nasai 3/248; Musannaf Ibn Abi Shayba 4/518, 5/36, 5/38, 6/90; Musannaf Abdur Razzaq 3/112, Ad-Durr Al-Manthur 8/698; As-Sunan Al-Kubra Li Bayhaqi 2/211; and so on.

[35] This dua is reported in numerous narrations including Saheeh Bukhari 1120, 7385, 7442, 7499; Saheeh Muslim 771, 769, 2717; and so on. An expanded wording as reported in Saheeh Bukhari 7385 is as follows:

كان النَّبيُّ صلَّى اللهُ عليه وسلَّم يَدعو مِنَ اللَّيلِ: اللهُمَّ لكَ الحَمدُ، أنتَ رَبُّ السَّمواتِ والأرضِ، لكَ الحَمدُ أنتَ قَيِّمُ السَّمواتِ والأرضِ ومَن فيهنَّ، لكَ الحَمدُ أنتَ نورُ السَّمواتِ والأرضِ، قَولُكَ الحَقُّ، ووعدُكَ الحَقُّ، ولِقاؤُكَ حَقٌّ، والجَنَّةُ حَقٌّ، والنَّارُ حَقٌّ، والسَّاعةُ حَقٌّ، اللهُمَّ لكَ أسلَمتُ، وبكَ آمَنتُ، وعليك تَوكَّلتُ، وإليكَ أنَبتُ، وبكَ خاصَمتُ، وإليكَ حاكَمتُ، فاغفِرْ لي ما قدَّمتُ وما أخَّرتُ، وأسرَرتُ وأعلَنتُ، أنتَ إلَهي لا إلَهَ لي غَيرُكَ، حَدَّثَنا ثابِتُ بنُ مُحَمَّدٍ، حَدَّثَنا سُفيانُ بهذا، وقال: أنتَ الحَقُّ وقَولُكَ الحَقُّ.

The Prophet (peace be upon him) used to supplicate during the night, saying:

"O Allah, to You belongs all praise. You are the Lord of the heavens and the earth. To You belongs all praise; You are the Sustainer of the heavens and the earth and all that is within them. To You belongs all praise; You are the Light of the heavens and the earth. Your word is truth, Your promise is truth, meeting You is truth, Paradise is true, the Fire is true, and the Hour is true. O Allah, to You I have submitted; in You I have believed; upon You I have relied; to You I have turned in repentance; by You I contend; and to

How to Increase Ta'alluq Billāh?

What has been stated above represents the true nature of the bond that a sincere believer must establish with Allah. Let us now consider the means by which this bond is acquired and how it may be strengthened.

How It Is Established

The only way to acquire it is this: that a person truly believes in Allah and accepts Him—alone, without any partner—as the Sustainer, the Deity, and the Sovereign, not only of the universe but of his own self as well. He must acknowledge that all the attributes, rights, and prerogatives of divinity belong exclusively to Allah, and must purge his heart of every trace of shirk. Once this is done, the relationship with Allah is rightly established.

Two Factors for Its Strengthening

Its strengthening, thereafter, depends upon two things:

- one relates to understanding and reflection, and
- the other to action.

Understanding the Nature of One's Relationship with Allah Through the Qur'an and Sunnah

First, a person must clearly understand the nature of his relationship with Allah—both the relationship that exists by virtue of his very creation, and the one that necessarily follows in his practical life. This understanding cannot be attained except through the Qur'an and the Sunnah of the Messenger of Allah ﷺ (peace be upon him). It is only through *deep* and *repeated* study of these sources that a correct perception of this relationship can be formed and firmly settled in the mind.

You I seek judgment. So forgive me for what I have sent ahead and what I have left behind, what I have concealed and what I have made public. You are my God – there is no deity for me besides You." Thābit ibn Muḥammad narrated to us; Sufyān narrated this, and he said [this additional wording with it]: "You are the Truth, and Your word is the truth."

Tafakkur on One's Role and *Muhāsabah* of One's State

Then, whatever aspects of this relationship become clear to you, reflect upon them, and examine yourself in their light: to what extent are you fulfilling their demands, and where do you fall short? Your attachment to Allah will grow in proportion to this self-examination and to your awareness of the role expected of you.

Consider, for example:

- Your foremost relationship with Allah is that of a servant to his Lord, of one who worships to the One who alone is worthy of worship.
- Secondly, you are His vicegerent on earth, entrusted with countless responsibilities and trusts (*amānāt*), for which you are answerable.
- Thirdly, by professing faith, you have entered into a transaction with Him—you have sold your life and your property to Him, and He has purchased them in return for Paradise.
- Fourthly, you stand accountable before Him in every respect—not only for your outward actions, but also for your intentions and inner motives, all of which are being recorded.

In this way, there exist numerous relationships between you and Allah.

The strength or weakness of your bond with Him depends upon:

- how well you understand these relationships,
- how deeply you realize them, and
- how faithfully you fulfill their demands.

If you neglect them, your relationship with Allah will inevitably weaken; but if you remain mindful of them and strive to fulfill them, it will grow ever stronger and more profound.

Practical Dimensions of *Ta'alluq Billāh*

This intellectual awareness alone is neither sufficient nor sustainable unless

it is supported by practical effort. And that practical effort consists in complete obedience to the commands of Allah and the earnest performance of those deeds that earn His pleasure.

Sincere and Loving Surrender and Attainment of Taqwā

True obedience means that you comply fully with Allah's commands—both openly and in secret—not with reluctance, but with willing eagerness; not for any worldly gain, but solely for the sake of His pleasure.

Likewise, you must refrain—both outwardly and inwardly—from all that He has forbidden, with a sense of aversion and deep dislike, fearing no worldly loss and concerned only with avoiding His displeasure.

Such a way of life raises a person to the status of *Taqwā*—the state of constant vigilance against incurring the displeasure of Allah. And when this state is attained, a person goes further: he devotes himself to promoting all that is pleasing to Allah and to opposing and eradicating all that is displeasing to Him.

Sacrifice and Attainment of Iḥsān

In this cause, he does not hesitate to sacrifice anything—his life, his wealth, his time, his energies, and his intellect. Yet, despite all this, he neither boasts of these sacrifices nor regards them as a favour upon anyone. Rather, he remains conscious that even his greatest sacrifice falls far short of what is due to his Creator. It is this attitude that raises a person to the station of *Iḥsān*—a state of beautiful and wholehearted submission to the will of Allah.

Strengthening *Ta'alluq Billāh* Through Sincere Worshipping

In reality, such an attitude is not easily attained. It is a demanding path, one that requires considerable inner strength. This strength, however, can be cultivated through the following means:

Ṣalāh (Prayer)

You should not confine yourself to the obligatory prayers (*farḍ*) alone, but also observe the sunnah prayers regularly performed by the Prophet ﷺ, along with as many *nafl* (supererogatory) prayers as you can manage with ease. However, make it a principle to offer voluntary prayers in private and in seclusion. This nurtures a personal bond with Allah and strengthens sincerity within the heart. Displaying one's *nafl* or *tahajjud* prayers opens the door to ostentation and self-conceit—both of which are fatal to sincerity. The same applies to all voluntary acts of worship: once exposed to show and publicity, their spirit is diminished and their value impaired.

Dhikr Allāh (Remembrance of Allah)

The remembrance of Allah should be a constant and continuous state, encompassing all moments of life and all circumstances. The most correct and balanced form of *dhikr* is that which was practised and taught by the Prophet ﷺ to his Companions—not the forms later invented or borrowed by some among the ascetics. You should strive to memorize as many *du'ā's* of the Prophet ﷺ as possible, understand their meanings, and recite them repeatedly with full awareness of what you are saying. This method is highly effective in keeping the heart attentive to Allah and firmly attached to Him.

Ṣawm (Fasting)

In addition to the obligatory fasts of Ramaḍān, you should observe voluntary fasts as well. The most practical method is to fast three days in every month, with the conscious aim of attaining that degree of *Taqwā* which the Qur'an has declared to be the true purpose of fasting.

Infāq fī Sabīlillāh (Spending in the Way of Allah)

Spending in the way of Allah—both obligatory and voluntary—should be maintained regularly according to one's means. But it must always be remembered that the true worth of such spending lies not in its amount, but in the spirit of sacrifice with which it is given. A single coin spent by a poor

person—after reducing his own necessities—is far more valuable in the sight of Allah than thousands spent by a wealthy man which scarcely affect his indulgence in luxury.

You should also appreciate the great importance of *ṣadaqah*, which Allah and His Messenger ﷺ have described as a powerful means of purifying the soul. Its effect can be observed in one's own experience. Suppose you commit a mistake unintentionally. When you become aware of it, you repent (do *tawbah*) and seek forgiveness from Allah. If the lapse occurs again, and this time you accompany your repentance with some *ṣadaqah*, you will notice a clear difference. You will find that repentance reinforced by charity leaves the heart purer and strengthens one's resolve against sin.

This, then, is the simple and natural way of drawing near to Allah, as taught by the Qur'an and the Sunnah. By following this path, you can deepen your attachment to Allah without resorting to the peculiar practices and methods of certain ascetics, while continuing to live a normal life—fulfilling your responsibilities within the family and engaging in your worldly affairs as usual.

Measure of Ta'alluq Billāh

Now arises the question: how is one to assess the strength and degree of one's relationship with Allah? How can we know whether this attachment is increasing or declining?

Let it be clear: you need not wait for dreams, supposed inspirations, supernatural experiences, or visions of light in solitude. The criterion has already been placed by Allah within your own heart. You can judge it in full wakefulness, in the clear light of day.

Examine your life—your actions, your efforts, and your desires. Reflect upon how far you are fulfilling the pledge you made when you professed faith in Allah. Are you discharging the trusts (*amānāt*) entrusted to you by Him with honesty and faithfulness? How much of your time, your abilities, your

energies, and your wealth is being spent in His cause, and how much is being consumed by other pursuits?

Consider also: when your personal interests are harmed, how intense are your anger, grief, and agitation? And when the commands of Allah are violated, or His authority is disregarded, how deeply are you affected? By comparing these states, you can measure your attachment to Allah in many ways, and determine each day whether your *Ta'alluq Billāh* is strengthening or weakening.

Do not occupy yourselves with the technicalities of the ascetics—*bashārāt* (glad tidings), *karāmāt* (extraordinary feats), *kashf* (unveilings), and *tajalliyāt* (manifestations). The truth is that there is no unveiling greater than perceiving the oneness of Allah amidst a world veiled in illusion and falsehood. No excellence is higher than to remain steadfast in the face of the fears and temptations spread by Shayṭān and his followers.

There is no clearer perception of Allah's light, and no brighter illumination, than to discern the truth in the midst of the surrounding darkness of *kufr*, *fisq*, and *ḍhalālah*. The greatest *bashārat* a believer can receive is his firmness in faith and his steadfastness upon the path of Allah:

إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ٣٠

"Surely those who said, 'Allah is our Lord,' and then remained steadfast – upon them descend the angels, saying: 'Fear not, nor grieve, but rejoice in the glad tidings of the Paradise that you have been promised.'" (Ḥā-Mīm as-Sajdah: 30)

Preference of the *Ākhirah* (Hereafter)

Understanding the Reality of Belief in the Hereafter

My second counsel to you, after establishing *Ta'alluq Billāh*, is this: in every

matter, give precedence to the Hereafter over this world. In all the affairs of this life, let your ultimate objective be success in the life to come.

The Qur'an makes it clear that our permanent abode is the Hereafter, while this world is but a temporary dwelling—a place of trial. Here, we are being tested to determine who proves worthy of attaining the everlasting life of Paradise by living within the limits set by Allah—limits defined in accordance with our capacities, our authority, the time granted to us, and the opportunities placed before us.

Understanding the Nature of Your Test

We are not being tested for our achievements in trade, agriculture, industry, or governance; nor for the splendour of our buildings and roads; nor even for the cultural refinement we may attain. The real test concerns how faithfully we discharge our responsibilities as the vicegerents of Allah, with respect to the trusts placed in our care.

- Are we living as rebels, or as obedient servants?
- Do we submit to the will of Allah, or to the dictates of our own selves—or to those who claim authority besides Him?
- Are we striving to order the world according to His guidance, or are we engaged in its corruption?
- Do we struggle against the forces of Shayṭān for the sake of Allah, or do we surrender to them in weakness?

Success and Failure Not Determined by Worldly Circumstances

The trial of Ādam and Ḥawwā (peace be upon them) in Paradise was of this very nature. Thus, every human being destined for Paradise must pass through a similar test.

Hence, the criterion of success or failure does not lie in outward circumstances. Whether a person is tested upon a throne or at the executioner's block, whether he is granted dominion or confined to humble

conditions—these are merely external forms of trial. They are no proof of success or failure in the Hereafter.

True success—and the only success worthy of pursuit—is that, whatever one's condition in this world, and whatever resources or hardships one is given, he proves himself an obedient servant of Allah, committed to His will. Only then can he attain the rank which Allah has reserved for His faithful servants in the Hereafter.

The Need to Continually Renew Faith in the Hereafter

What has been described above is the reality. Yet it is not enough to understand it once or to affirm it verbally. It must be renewed within oneself again and again through conscious effort. Otherwise, even without falling into disbelief, one may gradually adopt the ways of those who live solely for worldly gain and forget the Hereafter.

This happens because the Hereafter is not immediately visible; its full reality becomes manifest only after death. In this world, its consequences are perceived only through reflection and intellect.

The world, on the other hand, is ever-present before us. Its pleasures and pains are immediate and tangible; its successes and failures constantly press upon us. The perception of the loss of the Hereafter barely stirs the conscience—and that too if the conscience is still alive at all. But worldly loss is felt intensely: our family, friends, and society not only feel it themselves but make us feel it too.

Likewise, success in the Hereafter brings only a quiet satisfaction to the conscience—provided it has not been deadened by heedlessness. But worldly success brings immediate delight, engaging all our senses and shared by all around us.

For this reason, it is extremely difficult to translate belief in the Hereafter into practical life, and to make it the foundation of one's thinking and

conduct—though affirming it in words may seem easy. It is easy to declare that the world is insignificant; but to resist its attractions and refuse to submit to its demands is no easy task.

This can only be achieved through sustained inner struggle—and once achieved, it can be preserved only through constant vigilance and effort.

Means to Develop Concern for the Ākhirah

You may ask: what is the method of acquiring this quality, and what does it require? The answer, once again, is that it is attained through two means—reflection and practice.

Reflective Means

Reflecting upon the Quran:

The reflective method is this: do not remain content with merely saying, "I believe in the Hereafter." Rather, cultivate the habit of studying the Qur'an with a conscious effort to understand its spirit and meaning. If you do so, this study will gradually produce within you such certainty regarding the Hereafter as though you had seen it with your own eyes.

There is scarcely a page of the Qur'an in which the Hereafter is not mentioned in one form or another. At some places, it describes the Hereafter with such detail and clarity that one feels as though he is witnessing it before his very eyes. At others, its scenes are portrayed with such vividness that the reader feels himself present, observing them directly. Thus, when the veil of this world is lifted, one will behold in reality that which the Qur'an has already made known with certainty.

Thus, through continuous and thoughtful study of the Qur'an, a person gradually reaches a stage where concern for the Hereafter takes firm hold of his mind, and he begins to feel at every moment that this worldly life is merely a preparation for his eternal abode after death.

Reflecting Upon the Ahadith:

This awareness is further strengthened by the study of the Hadith, in which the details of life after death are often described with the same clarity and vividness. Through them, one comes to realize how deeply the conviction of the Hereafter governed the lives of the Prophet ﷺ and his Companions.

Visiting Graveyards:

This conviction is further reinforced by visiting graveyards—provided that this is done solely for the purpose intended by the Prophet ﷺ: to remind oneself of one's end. While immersed in the pursuits and desires of this world, one must remember that the time will inevitably come when he too shall depart, just as all those before him have departed.

However, one must exercise caution. The tombs and shrines which ignorant people regard as centres for the fulfillment of desires and the resolution of difficulties will be of no benefit to you. Such places, in fact, obscure the very lesson that graveyards are meant to teach. Instead, visit the simple graves of ordinary people, or the once-grand mausoleums of kings—now stripped of all splendour, bereft of attendants and guards who once enforced their dignity. There, in the silence of death, you will witness how all worldly greatness has come to an end, and how nothing remains except the deeds that a person sent ahead for the Hereafter.

Practical Means:

Now consider the practical method.

As you live your life—engaged in society, dealing with people, involved in the affairs of your city and nation, and occupied with your livelihood—you will repeatedly find yourself at a crossroads. On one side, faith in the Hereafter calls you; on the other, worldly interests and gains draw you. You must strive, with all your strength, to follow the path indicated by faith.

If, at times, you incline toward the other path—whether out of weakness or

heedlessness—do not remain oblivious to your deviation. Turn to yourself and take account. Examine how often worldly attractions have overpowered you, and how often you have resisted them; how often the concern for the Hereafter has prevailed over your inclinations.

Such self-examination will reveal to you the true state of your concern for the Hereafter—how much it has grown, and where deficiencies still remain. Wherever you find a deficiency, strive earnestly to make up for it.

External assistance can help you in only two ways: first, by distancing yourself from the company of those who are engrossed in worldly pursuits; and second, by keeping the company of the righteous—those who give preference to the Hereafter over this world.

But never forget: no method exists by which a person can acquire or abandon any moral quality without his own effort and inner resolve.

Avoid *Takabbur* (Arrogance)

My third counsel to you is this: never allow yourselves to become proud of whatever improvement you may have attained in your personal or collective character. Neither as individuals nor as a *Jamā'at* and Movement should you fall into the delusion that you have reached perfection, that your goal has been achieved, that no further progress remains, or that there is no higher stage yet to be attained.

Be Mindful of the False Notion of Spiritual Superiority

At times, I—and other responsible members of the *Jamā'at*—are confronted with a troubling situation. There are those who seek to belittle the standing of the *Jamā'at*, and indeed of the entire Islamic Movement, for which the *Jamā'at* exists as a means. They portray it as nothing more than a political party, pursuing aims no different from those of other political organizations. According to them, it is devoid of piety and purity; it lacks spirituality; it is empty of attachment to Allah and concern for the Hereafter. They further

claim that its leadership is not affiliated with any school of *ṣūfīsm*, nor has it received training in any *khānqāh* or centre of so-called spiritual discipline. Therefore, they argue, those associated with it have no possibility of attaining true spiritual refinement.

The purpose of this propaganda is to sow dissatisfaction among the workers of the *Jamā'at*, so that they may turn back to the old religious centres—centres which regard even partial service to Islam, carried out under the overarching dominance of kufr, as a great achievement; centres which cannot even conceive of establishing Islam as a complete and comprehensive way of life. Indeed, they have gone so far as to label every effort in this direction—every attempt to establish Islam in its entirety—as irreligious, employing all the force of their rhetoric to oppose it.

They have consistently resisted every endeavour to establish Islam as a dominant order in society, confronting *kufr* and *fisq*, and have portrayed such efforts as merely worldly pursuits driven by material ambition and the desire for power.

In these circumstances, it becomes necessary for us to clarify the fundamental difference between the conception of piety advanced by *ṣūfī* spiritualism and the conception of piety and purity as presented by the pure Islam. We must explain what true *Taqwā*—the conscious awareness and fear of Allah—and true *Iḥsān*—the excellence of wholehearted submission to Him—really are, as required by Islam, and how these differ from the notions propagated by those who claim authority in matters of piety and religiosity. At the same time, we must present clearly the methods of reform and training adopted by the Islamic Movement, and the results they yield.

Thus, any person who is sincere in his commitment to Islam, and who possesses a sound and uncorrupted understanding of the Islamic order, can readily perceive that once a person becomes truly convinced of, and inspired by, the revolutionary message of Islam, a profound transformation takes

place in his outlook and thinking. This very conviction gives rise to genuine *Taqwā*, a real consciousness of Allah, and true excellence in submission to His will. Such sincerity and depth are altogether absent from the conventional *ṣūfī* methods of cultivating piety—not only among those trained in them, but often among their instructors as well.

We are compelled to state these matters only because of the unjust and unfounded criticisms directed against us. Our aim is not self-defence, but the protection of the Islamic Movement. We seek refuge in Allah from any vanity or pride that might arise within us on account of this clarification, and from the false notion that we have attained perfection. Allah forbid—such delusion and self-conceit would strip us of whatever we may have achieved thus far.

Guarding Against the Delusion of Perfection

To safeguard yourselves against this danger, you must clearly understand the following three points and never lose sight of them:

The Necessity of Constant Striving

First, perfection has no limit, and its ultimate horizon lies far beyond human vision. Continue striving upward, and never imagine that any stage you have reached is the highest. In reality, you can never attain perfection. The moment a person begins to think that he has become perfect, his struggle comes to an end—and with the cessation of striving, decline inevitably sets in. Never forget that constant effort is required not only to ascend, but even to remain at any height. The moment you cease to press forward, the forces of decline begin to pull you downward.

The wise do not look down to measure what they have achieved; rather, they look upward to see how much still remains to be attained, and how far their true goal yet lies.

Islam's Exalted Standard of Human Excellence

Secondly, the standard of humanity set by Islam is so lofty that it begins where the highest ideals of other ideologies come to an end. It is never a mere utopian conception: it is embodied in the lives of the Prophets, in the lives of the Companions of the Prophet ﷺ, and in the lives of the righteous among this *Ummah*. Keep this standard constantly before your eyes. It will protect you from the delusion of self-perfection, make you conscious of your own limitations, and at the same time open before you ever higher stages to strive for. Even after a lifetime of effort, you will feel that many summits still remain beyond your reach.

Never take pride in your soundness while those around you are perishing in weakness. Rather, look toward the great exemplars of moral and spiritual excellence of the past—those whose path you seek to follow in this struggle against evil. A true believer is one who always keeps before him those who surpass him in knowledge and righteous deeds, so that the desire to attain such excellence never fades from his heart. And in worldly matters, he compares himself only with those who possess less than he does, thereby cultivating gratitude to Allah for what he has been given and contentment with his lot.

Awareness of Deficiency and Self-Reform

Thirdly, whatever qualities we may have acquired appear significant only because widespread moral decline has degraded both ourselves and our society. A small light seems bright only in the midst of deep darkness. Otherwise, when measured against the true standards and minimum demands of faith in Islam, we fall far short in our personal lives. Therefore, the acknowledgment of our shortcomings must not remain a mere formality; it must lead to a determined effort to cleanse ourselves of every fault and deficiency we discover within.

Attend to Your Kith and Kin

I also advise you to give special attention to the reform of your own families

and relatives. The Qur'an says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا

"O believers! Protect yourselves and your kith and kin from the Fire."

(at-Taḥrīm: 6)

You take great care in providing food and clothing for your families. Yet you ought to be far more concerned with saving them from becoming fuel for the Fire. Strive with all your strength for their success in the Hereafter, and guide them to the path that leads to Paradise. If, despite your sincere efforts, any among them goes astray, you will not be held accountable for his deviation. What is required of you is that you must never, in any way, become a cause or contributing factor in his failure in the Hereafter.

I often receive complaints that the workers of the *Jamā'at* do not devote as much attention to the reform of their own families as they do to others. In some cases, these complaints may be justified; in others, they may be exaggerated. It is not possible for me to examine each individual case. Therefore, I offer a general counsel: each of us must not only desire, but earnestly strive, to set our near and dear ones upon the path of peace and salvation—for in this alone lies true comfort and satisfaction.

I also urge all workers of the *Jamā'at* to take a keen interest in one another's families, and to work for the betterment not only of their own children, but also of the children of their fellow-workers. It often happens that a child is not influenced by his own father, yet is deeply affected by his father's companions.

Mutual *Iṣlāḥ* (Reform and Betterment)

I further advise you not only to strive for your own reform and that of your families, but also for the betterment of your fellow-workers. Those who have joined together as an Islamic *Jamā'at*—for the sake of Allah and for the

establishment of His authority and supremacy in the world—must assist and support one another. They should realize that their lofty objective cannot be attained unless they develop strength in their collective character and discipline. This realization should lead them to mutual cooperation in moral reform and advancement in the path of Allah.

This is the true method of collective purification (tazkiyah) in Islam. If you find me deviating from the straight path, you must hasten to bring me back to it; and if I see you faltering, it is my duty to extend a helping hand to you. If there is dust upon my sleeve, you should remove it; and if I see a stain upon your garment, I should cleanse it. You should convey to me whatever you consider beneficial for my reform, and I should convey to you whatever I deem necessary for your betterment.

Just as we progress in worldly affairs through mutual dealings, so too in our moral and spiritual life we can prosper as an Islamic *Jamā'at* only when we cooperate with one another and reinforce each other's growth in righteousness.

The proper method of reform is this: when you observe a fault in a fellow-worker, or a complaint regarding him reaches you, do not act hastily.

First, seek to understand the matter fully and ascertain the truth.

Then advise him with sincerity and in confidence—without disclosing the matter to others, and never speaking of it behind his back.

For that is nothing but backbiting, which is gravely condemned in Islam.

Collective *Iḥtisāb* (Constructive Criticism)

Mutual criticism is also a fruitful means of collective reform. You should draw the attention of your fellow workers to their faults and shortcomings,

but in a manner that is gentle, sincere, and well-intentioned. However, great caution is required, for criticism can become destructive if the etiquettes of sincerity are not observed. The etiquettes of proper criticism are as follows:

- Criticism should not be made at all times and in every place. Thoughtless and constant criticism breeds bitterness rather than reform.
- Before criticising anyone, examine your own heart before Allah to determine whether your criticism arises from sincerity and genuine concern, or whether it is driven by personal motives or impulses. In the former case, criticism is fully justified; in the latter, you must restrain your tongue and strive to purify yourself of this inner impurity.
- Your words and manner of criticism should clearly convey your sincere desire for reform and improvement. Your tone must inspire confidence that you seek only the good of your brother, not his humiliation.
- Ensure that your complaint is based on definite and established facts. Criticising without verification is sinful and becomes a source of discord and corruption.
- The one who is criticised should listen with composure and without prejudice. He should acknowledge the truth plainly when it is indeed true, and respond to any misunderstanding with calm and reasoned explanation. To become irritated or angry at criticism is a sign of arrogance and vanity.
- Criticism and its reply should not be prolonged into endless dispute. Discussion is useful only so long as both viewpoints are clarified. If the matter remains unresolved, the discussion should be postponed, allowing both parties time to reconsider the issue calmly and independently.

Criticism kept within these limits is not only beneficial but essential for rectifying our collective life. No Islamic *Jama'ah* can remain upon the right path without such constructive criticism. No one within the *Jama'ah* should be considered above criticism.

I regard this practice as indispensable for the stability of the Islamic Movement, and I am convinced that the day such healthy criticism is abandoned, the Movement will fall prey to numerous maladies, ultimately leading to its destruction. This is why, from the very inception of the *Jama'ah*, I have always convened a special meeting after the general session, in which the entire work and structure of the organisation are critically examined.

In these special meetings, I first present myself for criticism, so that any objection or complaint against me or my work may be aired openly before all, without hesitation. Either the criticism will correct me, or my explanation will remove the misunderstanding of the critic as well as of all those who may share the same misconception.

Samā' wa Ṭā'at (Obedience and Discipline)

There is yet another matter which I consider essential to bring to your attention: our deficiency in obedience and discipline. There is no doubt that, in comparison with other organisations, we may appear to be a disciplined people. But when judged by the standard set by Islam, and in light of the immense task that lies before us, our discipline falls far short of what is required.

You are well aware that your numbers are small, and your resources even smaller. The task before you is nothing less than to transform—both in structure and in spirit—the entire order of life founded upon impiety and ignorance—an order far more powerful and better equipped than you in every respect. When measured against it—whether in numbers or material means—you are no match for it whatsoever.

In this struggle, you have nothing to rely upon except your moral superiority and your strict discipline. You can succeed in your great mission only if you establish your moral credibility and demonstrate such organisation and discipline that, at any time and in any place, you are able to manifest your strength with confidence and unity.

In an Islamic *Jamā'at* striving to establish the Islamic way of life, obedience to the lawful commands of its leadership is, in reality, obedience to Allah and His Messenger ﷺ. Whoever dedicates his time and effort to this mission solely for the sake of Allah, and submits to the authority of his *Amīr* or *Nāẓim* for the sake of serving His cause, is in fact obeying Allah and His Messenger ﷺ. The stronger a person's attachment to Allah and His Messenger ﷺ, the stronger will be his spirit of obedience; and the weaker that attachment, the weaker will be his obedience.

What sacrifice can be greater than this: that you obey a person who holds no inherent authority over you, but whom you have accepted as your leader solely for the sake of Allah? You carry out his instructions without resentment, fulfilling your duty with loyalty, even when his commands run contrary to your personal preferences or interests. Since this sacrifice is made purely for the sake of Allah, its reward with Him is immense.

On the other hand, the one who is unwilling to accept a subordinate role, who considers such subordination beneath his dignity, or who feels aggrieved when directed to do something—and thus hesitates or shows reluctance in complying with instructions that do not accord with his inclinations—has, in reality, not yet submitted himself to Allah. His ego still governs his thoughts and actions.

Advice to the Local Heads (*Nāẓims*)

At this point, in addition to my earlier counsel to the workers, I consider it necessary to address a word of advice to those entrusted with responsibility at various levels of the organisation: you too must learn the true art of leadership.

Humility and Absence of Superiority

Whoever is given authority in the *Jamā'at* must never assert himself unduly, nor derive any sense of superiority from his position.

Gentleness and Gracious Conduct

He should deal with his co-workers with gentleness and courtesy. He must be ever vigilant lest any harshness or improper conduct on his part give rise to resentment or weaken the spirit of obedience among the workers.

Understanding Personalities and Individual Differences

In his dealings, he should take into account the differences among people—the young and the old, the weak and the strong, the affluent and the poor.

Understanding the Personal Circumstances of Workers

He should acquaint himself with the personal circumstances of individuals and treat each according to his condition, with wisdom, consideration, and leniency.

Cultivating Willing Obedience Through Strength of Character and Relationship with Team:

He should strive to cultivate such a spirit among the workers that even a suggestion or appeal or request from their Amīr is received in the manner of a directive or command and acted upon with readiness. It should be regarded as a deficiency in discipline if an appeal produces no response and the leader is compelled to issue a formal command.

> *Commands are for hired men. Those who have joined together voluntarily for the cause of Allah do not require commands from the one whom they have themselves chosen as their leader. A mere indication should suffice for them to hasten to their duty.*

When this spirit prevails among both leaders and workers, all traces of ill-will, bitterness, and resentment will disappear.

Devotion and Sacrifice

My final counsel is this: everyone who stands for this mission must cultivate within himself a natural disposition for sacrifice in the way of Allah, and must give precedence to this cause over his personal interests and material pursuits.

You should develop such deep attachment to this mission that your heart finds no rest until you have expended all your energies and all that lies within your capacity in its service.

Do not dedicate only your physical efforts—dedicate your wealth as well. Never forget that Allah has rights not only over your person, but also over your time and your possessions. Allah and His Messenger ﷺ have prescribed the minimum obligations of spending, but its upper limit has not been fixed. It is for you to determine how much you must spend in the path of Allah so that your conscience is satisfied that you have fulfilled His right. No one else can judge this for you; the true judge is your own inner conviction.

It should not require further emphasis that you take a lesson from those who do not believe in Allah or in the Hereafter, yet make immense sacrifices for false causes. They give up wealth, comfort, time—even their lives—for objectives that hold no enduring value. We, who believe in Allah and the Hereafter, ought to feel ashamed if we offer anything less.

Advice to Women

Much of what I have said so far applies equally to both men and women. Now I wish to address a few matters specifically to the women who are associated, in any capacity, with the Islamic Movement.

Acquisition of Sound Islamic Knowledge

The first and most essential requirement for you is to acquire as much

knowledge of Islam as possible. Study not only the Qur'an, but also Hadith and Fiqh (Islamic jurisprudence), and study them with understanding and depth. Do not confine yourselves to the basic doctrines of faith (*Imān*) or elementary teachings. Rather, strive to learn the injunctions of Islam that govern personal conduct, family life, social relations, and the responsibilities of a Muslim woman in society.

One of the major causes of the spread of un-Islamic customs in Muslim families is the ignorance of many women regarding the teachings and laws of Islam.

Shaping Personal and Family Life According to Islam

The next step is to mould your practical life—your character, conduct, and the environment of your home—in accordance with the knowledge you acquire. A Muslim woman must be firm and principled. She should adhere to what she knows to be right, regardless of opposition or difficulty, and must not yield to anything wrong under pressure.

While parents, husbands, and elders deserve respect, kindness, and obedience, the rights of Allah and the commands of His Messenger ﷺ take precedence over everyhting. If anyone—whether father, mother, husband, or otherwise—presses you toward disobedience to Allah, you must refuse with firmness. Rely upon Allah and endure whatever consequences may follow with patience and courage.

Such steadfastness will, by the grace of Allah, have a profound effect upon your family environment. But if you yield to un-Islamic demands, you not only deprive yourself of the blessings of Islam, but also set an example of weakness in faith.

Reforming and Nurturing the Immediate Family

Your third responsibility is to give priority to your own family in the work of reform. Those whom Allah has blessed with children are entrusted with

a responsibility that cannot be compensated by any other achievement if neglected. It is their foremost duty to raise their children in accordance with Islamic teachings, nurturing them with proper manners and moral training.

A wife must also support her husband in remaining firm upon the right path, and assist him in maintaining steadfastness. A daughter, too, may convey the truth to her parents with wisdom and respect—at the very least by placing beneficial Islamic literature before them.

Spreading Islamic Knowledge Among Women

Your fourth responsibility is to devote whatever time you can spare from household duties to conveying Islamic knowledge to other women. Teach young girls and uneducated women. Provide beneficial literature to those who can read. Arrange gatherings and explain the teachings of Islam.

If you are unable to speak publicly, then read aloud from Islamic literature and help others understand it. In short, strive by every possible means to remove ignorance among the women around you.

Resisting Moral Corruption and Defending Islamic Values

Our educated sisters, in particular, face an additional and urgent responsibility—one that, in present circumstances, outweighs many others. Muslim women are being systematically drawn toward moral confusion and social corruption under the influence of Westernised ideologies, supported by organized efforts and resources. It is the duty of all women who possess sound judgment and love for Islam to resist this trend with determination.

Men alone cannot counter this movement effectively, as their efforts are often misrepresented. Only women can effectively address other women and clarify the true Islamic concept of dignity, freedom, and moral responsibility.

Practical Manifestation of Excellence of Muslim Women

By the grace of Allah, there is no shortage of educated, capable, and God-

fearing Muslim women who are in no way inferior—in knowledge, intellect, or expression—to those promoting un-Islamic ideas. It is therefore their duty to come forward and present a clear, reasoned response.

They must firmly declare that a Muslim woman does not accept any concept of progress that violates the limits set by Allah and His Messenger ﷺ. At the same time, they should organize themselves to fulfil all legitimate social responsibilities—within the framework of Islam—thereby demonstrating, through action, the sufficiency and excellence of the Islamic way.

Such a practical example will, by itself, silence much of the propaganda directed against Islam.

Chapter 5 – Qualities Required for an Islamic Revolution[36]

What qualities must a person possess—and from what defects must he be free—in order to contribute to an Islamic revolution?

In the following pages, this subject will be presented according to the following arrangement:

1. The qualities that must be present in each individual working for the revival of Islam.
2. The qualities that must exist within them collectively as a Jamā'at.
3. The major evils from which they must remain free—both individually and collectively.

In the practical establishment of an Islamic way of life in the world, the most important factor—after the help of Allah—upon which success depends is the character of those who strive for this cause. Some qualities must be present in each individual worker; others must be found within them as a collective body. Certain additional qualities are necessary for carrying out the task of reform and reconstruction. And there are also grave evils which, if they are not guarded against, can render all their efforts futile.

These matters must first be firmly understood, so that all those who sincerely

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[36] This highly valuable series of articles, written by Maulana Sayyid Abul A'la Maududi, was published in several parts in *Tarjumān al-Qur'ān* between 1956 and March 1957. These writings present a true and comprehensive picture for the workers of the Islamic Movement—one in which every individual can readily discern his own condition.

desire to serve this cause may give special attention to cultivating the required qualities within themselves and purifying themselves of what is undesirable.

The reconstruction of society necessarily begins with the reconstruction of the individual. One who has not reformed himself cannot reform others.

Chapter 5, Section 1: Personal Qualifications

Editorial Note:

Summary of Chapter 5, Section 1

This section sets out the essential personal qualities required for those working to establish the Islamic order. It emphasizes that such a mission demands a sound and comprehensive understanding of Islam, firm and unwavering faith, and integrity of character—where one's actions fully reflect one's beliefs. It also highlights the need for steadfastness in the face of opposition, making clear that only those who combine knowledge, conviction, and strength of character can truly contribute to meaningful reform.

It further clarifies that while all workers must possess a clear and practical grasp of Islam, those with greater intellectual ability bear additional responsibility to engage more deeply and address wider challenges. Above all, it stresses that Islam must become the central purpose of one's life, not merely a personal belief or practice. In this way, the section reinforces earlier themes of sincerity, commitment, and self-transformation, presenting them as essential qualifications for carrying the burden of Islamic change.

True Understanding of Islam as a System

The foremost requirement among personal qualifications is a sound and comprehensive understanding of Islam.

Why This Matters

Anyone who seeks to establish the Islamic social order must first possess a clear and well-defined conception of the system he intends to establish. A mere superficial or fragmentary acquaintance with Islam is wholly inadequate for such a serious undertaking. What is required is a deep and systematic understanding—though the extent of this understanding will naturally vary according to each individual's intellectual capacity.

The Minimum Required Level

It is not necessary that every worker in this mission become a scholar or authority in Islam. However, it is essential that each person acquire sufficient clarity to distinguish between Islamic guidance and ignorance, and between Islamic conduct and un-Islamic practices. He must be able to recognise the direction Islam provides for the various spheres of life. Without this, he will be unable to walk the straight path himself, let alone guide others. No sound or fruitful effort can be made without this basic understanding.

Higher Expectations for Those with Greater Intellectual Ability

The general body of workers should possess a clear and simple grasp of Islam, enabling them to convey its teachings to the common people—whether in towns or villages—with ease and clarity. But those endowed with greater intellectual ability must go further. They should:

- Acquire deeper knowledge,
- Enabling them to influence the educated,
- Remove doubts,
- Respond to objections with reasoned argument, and
- Address the complex problems of life in the light of Islam.

They should also develop the capacity to **reinterpret and reorganise contemporary knowledge from an Islamic perspective.**

Moreover, they must be capable of contributing to the construction of a new

culture and civilization grounded in the enduring principles of Islam.

This requires both critical insight and constructive ability: the discernment to distinguish sound elements from corrupt ones within prevailing thought and practice, and the capacity to discard what is harmful, preserve what is beneficial, and reshape both in accordance with Islamic guidance to build a sound and balanced social order.

Unwavering Faith in Islam

Alongside knowledge and understanding, another indispensable qualification for the workers of this mission is firm and unwavering faith in the ideology upon which their entire endeavour rests. Their hearts must be fully convinced of its truth, and their minds must possess complete assurance regarding it.

A person afflicted with doubt, hesitation, or lack of confidence can accomplish nothing. A task of such magnitude cannot be carried out with a divided mind or an unsettled heart. One whose inner state oscillates between conflicting tendencies, whose thinking is unstable, and who is pulled in different directions by competing ideas and ways of life is wholly unfit for this undertaking.

Whoever commits himself to this mission must possess unshakeable belief in the existence of Allah, affirming Him with all the attributes, powers, and rights described in the Noble Qur'an, and must hold with certainty that the Day of Judgement is a reality exactly as it has been set forth therein. He must also be convinced that there is but one straight path—the path shown by Prophet Muhammad ﷺ—and that everything contrary to these fundamental truths is false and devoid of all validity.

The only criterion for judging any idea or course of action is the Book of Allah and the Sunnah of His Messenger ﷺ. Whatever conforms to this

standard is true; whatever contradicts it is false. Such conviction is essential for the establishment of the Islamic social order. It must be accompanied by inner certainty and peace of mind, free from hesitation and distraction.

Those who still harbour doubt, or whose inclinations remain divided between different systems of thought and action, must first devote themselves to rectifying their inner condition. Only after curing these weaknesses should they undertake the task of building the great edifice of the Islamic order.

Personal Character Free of *Tanaqus* and *Nifaq*

The third essential qualification is that a person's conduct must be in full harmony with his words. He must act upon what he knows to be right and refrain from what he recognises as wrong. His life and character should become a living embodiment of his beliefs, and he must first realise within himself what he calls others toward.

He should not depend upon external pressure to induce him to observe the commands of Islam or to avoid its prohibitions. For him, the mere knowledge that an action earns the pleasure of Allah should be sufficient to make him perform it with eagerness and full attention. Likewise, the awareness that a certain act incurs the displeasure of Allah should be enough to keep him away from it.

This quality must not be confined to the ordinary affairs of life. Rather, his character must be strong enough to withstand fear and temptation even in the most corrupt and hostile environments. He must possess the courage to face opposition and remain steadfast upon the truth. Those who lack such firmness of character may contribute to reform in some measure, but they cannot be regarded as the true builders of the Islamic order. Anyone with even a little faith may render some service—indeed, at times even a disbeliever or an opponent may inadvertently contribute—but such assistance, even if multiplied many times over, can neither establish the

Islamic order nor halt the advance of ignorance.

In practical terms, this mission can succeed only when individuals endowed with faith and knowledge, and fortified by strength of character, rise to undertake it.

Such individuals, driven by their inner conviction and a sincere response to the call of Islam, should advance of their own accord, not under compulsion or external pressure. When workers of this calibre come forward, even the goodwill and occasional support of sympathisers—including those from outside the Muslim community—may prove beneficial, though such support is neither essential nor foundational to the Islamic order.

Islam as the Aim of Life

In addition to the three qualifications already mentioned, there is a fourth essential characteristic required of those who seek to reform society:

The establishment of Islam and the supremacy of Allah's guidance must not remain a mere hope or aspiration; it must become the central purpose of their lives.

There are many who possess knowledge of Islam, believe in it, and even act upon its teachings. Yet the establishment of Islam is not the primary objective of their lives. They remain occupied with their personal and worldly concerns, though they may be righteous and well-conducted. Undoubtedly, such people are virtuous and would become good citizens of an Islamic state once it is established—but they cannot be the ones to establish it.

When ignorance pervades the entire system of life, and the task is to uproot it and replace it with the Islamic order, then only a particular kind of people can prove equal to this mission—those for whom this cause becomes their sole and overriding purpose in life.

They may engage in ordinary occupations only to the extent necessary for

their livelihood, but the mission must remain the centre of their existence. Their hearts must be filled with zeal for it, their convictions firmly anchored in it, and their resolve unwavering. They must be prepared to sacrifice their time, their wealth, their comfort—even their very lives—and to dedicate the full strength of their minds and hearts to this cause.

If a moment comes when they must cast their entire being into the struggle, they should not hesitate or hold back. Only such individuals can clear away the thickets of ignorance and prepare the ground for the establishment of the Islamic order.

Chapter 5, Section 2: Collective Qualifications

Editorial Note:

Summary of Chapter 5, Section 2

A successful Islamic Movement is founded upon four essential collective qualities: brotherhood and love, mutual consultation (*shūrā*), discipline, and constructive criticism.

First, the *Jama'ah* must be bound by sincere love, mutual sympathy, and a spirit of sacrifice. Only hearts united by genuine devotion—not selfish interests or hypocrisy—can form a strong and enduring collective. Such unity creates trust and resilience, enabling the group to withstand internal discord and external challenges.

Second, the *Jama'ah* must function through consultation. Decisions reached collectively are more balanced and gain the sincere commitment of all members. Proper consultation requires honesty, openness, freedom from bias, and full acceptance of collective decisions once made. Without these principles, consultation becomes a source of division rather than strength.

Third, discipline is essential for translating ideals into action. Members must adhere to agreed procedures, obey responsible leadership within proper limits, fulfill their duties with punctuality, and cooperate fully with one another. A well-coordinated organisation acts with unity and precision; without discipline, even the best plans remain ineffective.

Finally, a spirit of constructive criticism must prevail. Since human efforts are prone to error, sincere and well-conducted criticism is necessary for reform and improvement. However, criticism must be driven by genuine concern, expressed wisely, and delivered appropriately. Both the absence of criticism and its misuse can harm the

Jamā'ah.

Together, these qualities transform a group from a mere collection of individuals into a cohesive, effective, and principled organisation.

Brotherhood and Love

Such a group must be bound together by mutual love and animated by a spirit of sacrifice for one another. It should resemble a building whose strength lies in bricks firmly held together by cement. In the same way, an Islamic organization attains true solidity only when the hearts of its members are united—and what binds them is sincere love, mutual sympathy, goodwill, and a readiness to sacrifice for one another.

Hearts tainted with hatred can never unite, nor can hypocritical associations produce real cohesion. Relationships founded on selfish interests become sources of discord, and an association formed merely for worldly advantage can never give rise to genuine concern or sympathy. At most, some temporary need may bring people together, but such groupings are bound to disintegrate, achieving little of lasting value.

A truly strong group can emerge only when its members are sincere in their intentions and deeply devoted to their common cause. Such sincerity naturally gives rise to mutual affection and trust. A group of this kind becomes like a solid structure, leaving no opening for discord to take root. Even when confronted with external pressures and opposition, it remains firm and unshaken.

Mutual Consultation

Another indispensable quality of an Islamic *Jamā'ah* is that its affairs be conducted through *shūrā* (mutual consultation), and that it remains steadfast in observing both the principles and the proper etiquettes of this process. A mere aggregation of strong-willed individuals—each pursuing his own inclination—can never assume the character of an organised body. Likewise,

an arrangement in which authority is concentrated in the hands of one individual or a small clique, who impose their will upon others, is equally barren of real and lasting benefit.

Sound and fruitful endeavour can arise only from consultation. It is through this process that minds of differing temperaments and capacities examine an issue from various angles, and thus arrive at a judgment that is balanced, comprehensive, and nearer to justice. Moreover, consultation yields two profound advantages. Firstly, when a decision is shaped by collective deliberation—whether directly or indirectly—the hearts of all participants incline towards it, and they strive to implement it with sincerity, free from the burden of compulsion. Secondly, it expands intellectual horizons by uncovering the many dimensions of a matter, which might otherwise remain concealed.

In consequence, every member begins to feel a living concern for the welfare of the *Jamā'ah* and the success of its mission. He becomes acutely aware that he is not a passive observer, but a responsible participant in the execution of its decisions.

Yet, this spirit can only be nurtured when the true norms of consultation are upheld:

- that one speaks with honesty and clarity, without concealment;
- that stubbornness and personal prejudice are set aside; and
- that one remains receptive to the collective judgment.
- Once a decision has been reached, those who held differing opinions must abandon all insistence upon their personal views, accept the collective verdict with an open heart, and devote themselves wholeheartedly to its implementation.

If these essential qualities are absent, consultation is reduced to a hollow formality, and instead of becoming a source of unity and strength, it degenerates into a cause of discord and disintegration.

Discipline

The third fundamental requirement is discipline—manifested in regularity, mutual cooperation, and a genuine spirit of collective endeavour. History bears witness that many groups, despite possessing noble aims and sound ideas, have failed simply because they could not translate their plans into action. The root of this failure lies in the absence of discipline and coordinated effort. It is true that forces of destruction may sometimes achieve their ends amidst noise, disorder, and chaos; but no constructive and enduring work can ever be accomplished except through disciplined striving.

[Some of the important aspects related to organizational discipline are as follows:]

- Discipline demands that the entire *Jamā'ah* adhere faithfully to the - procedures it has consciously adopted.
- Those who have been entrusted with responsibility within their respective spheres must be obeyed in the execution of their duties, so long as they operate within the agreed framework.
- Every individual must remain mindful of his obligations, and should discharge his responsibilities with promptness, punctuality, and a sense of accountability before Allah.
- Furthermore, when a number of workers are entrusted with a common task, they must act in full harmony with one another, subordinating personal preferences to the collective objective.
- The organisational structure of the *Jamā'ah* should be so well-knit and coordinated that, once a decision is taken, all its parts move into action with precision and unity, as though animated by a single will.

Only such a *Jamā'ah* can hope to render its programmes effective and meaningful. Otherwise, the mere existence of an organisation becomes an illusion without substance. For if its members have only assembled the

outward components of a structure yet have neither integrated them nor bound them together with the discipline necessary for smooth functioning, then their efforts will remain scattered and their potential unrealised.

Constructive Criticism

The last—though by no means the least—of the collective qualifications is that within the *Jamā'ah* there should prevail a living spirit of constructive criticism, and that its proper method be clearly understood and faithfully observed.

A body composed of blind followers or of those given to unthinking credulity may, for a time, appear to move upon the right path, may even begin its journey with sincerity and set its sights upon a just objective; yet, in the end, its efforts are destined to prove barren. For in every human endeavour, shortcomings and errors inevitably arise. If there are none who observe them with vigilance, or if drawing attention to them is itself deemed an offence, then such faults find refuge in an atmosphere of complacency and unchallenged ease.

Whether this condition emerges from heedlessness or from the silencing of voices, the result is the same: errors multiply, weaknesses take root, and the inner vitality of the *Jamā'ah* begins to wither. Nothing is more injurious to the health of a *Jamā'ah* than the absence of a genuine critical spirit, and no greater ill-service can be rendered to it than the suppression of sincere criticism.

In its true sense, criticism is not an act of hostility but a means of reform. It is the instrument through which faults are brought to light in time, so that they may be corrected before they assume dangerous proportions.

Yet, for criticism to serve this noble purpose, it must be free from the impulse to merely find faults. It should proceed from sincerity of intention, with the sole aim of rectification and improvement.

At the same time, it is essential that the critic be well-acquainted with the proper manner of criticism. For even a person of good intention, if he speaks without balance, without due regard to context, or at an inappropriate time and in an unsuitable manner, may inflict harm upon the *Jamā'ah* akin to that caused by one who criticizes out of malice and ill-will. True criticism, therefore, demands not only sincerity of purpose but also wisdom, restraint, and a deep sense of responsibility.

Chapter 5, Section 3: Complementary Qualifications

Editorial Note:

Summary of Chapter 5, Section 3

This section explains that the success of the Islamic Movement depends on a set of higher qualities that guide and sustain it beyond basic faith and organisation. Foremost among these is a deep and exclusive attachment to Allah, coupled with constant awareness of the Hereafter. The worker must act solely for Allah's pleasure, measuring success not by worldly outcomes but by eternal accountability. Alongside this, he must possess an upright and lofty character, through which he wins hearts and reflects the moral strength of Islam in practical life.

It further emphasizes that this path is long and filled with hardship, opposition, and disappointment; therefore, patience and steadfastness are indispensable. One must not seek immediate results, nor be shaken by criticism, failure, or adversity. Rather, he must continue his struggle with unwavering resolve, enduring both external resistance and internal tensions within the movement, without allowing either to derail his purpose.

At the same time, sincerity and character alone are not sufficient. The struggle also requires wisdom—an ability to understand people, assess situations, adapt to changing conditions, and act with foresight and balance. Only those who combine spiritual sincerity, moral excellence, resilience, and sound judgment can successfully carry forward the task of establishing Islam and bring it to fruition.

So far, we have discussed the personal qualities required of individuals who undertake the task of reforming society and establishing the Islamic way of life, as well as the collective characteristics that must define their organized group.

In this context, everything mentioned thus far should be regarded as the *basic and foundational qualifications*. Just as an initial capital is necessary when beginning a business, these qualities constitute the ***moral capital*** required at the outset of this mission. Without possessing this essential asset, it is meaningless to entertain hopes of establishing the Islamic order.

Naturally, it is inconceivable that an Islamic order could be established by people who are neither well-versed in Islam, nor possess heartfelt conviction in its truth; who are unwilling to let Islam shape their morals and character; who do not treat it as the guiding beacon for their practical lives; or who have not made its establishment the sole aim of their existence. It is equally clear that even if people possessing the required qualifications come together, yet their hearts are not united, their activities lack discipline and cooperation, they remain unaware of the principles of collective action, and do not know the proper method of mutual consultation and criticism—then their mere gathering cannot produce any meaningful result.

Therefore, it must be clearly understood that the four personal qualifications and the four collective qualifications mentioned above constitute the real wealth or initial capital with which this work may begin, and their importance lies primarily in this foundational role.

But it should not be imagined that this moral and spiritual capital alone is sufficient for the growth and success of this mission.

Let us now consider the additional complementary (*takmeeli*) qualifications required for the successful accomplishment of reform and reconstruction.

Attachment to Allah SWT and Sincerity

The foremost qualification is a deep and living attachment to Allah SWT, coupled with unalloyed sincerity of intention.

In the affairs of this world, many undertakings may be pursued for personal benefit, for the sake of family, tribe, nation, or homeland. They may be

driven by material gain or worldly ambition. Indeed, such pursuits may succeed even in the absence of faith in Allah—or, at times, even in open denial of Him.

But the establishment of an Islamic social order stands upon an entirely different footing. In this endeavour, no real success is possible unless a person's relationship with Allah SWT is genuine, firm, and profound, and unless his intention is purified of every motive other than striving in His cause alone. For what he seeks to establish is nothing less than the guidance of Allah; and it is inconceivable that such guidance be upheld by one whose efforts are not devoted exclusively to Him.

His entire struggle must be directed toward earning the pleasure of Allah. The driving force within him should be love for Allah alone. His reliance must rest solely upon His approval and His succour, and all hope of reward must be attached to Him alone. His commands—whether enjoining action or restraint—must be obeyed with utmost care and diligence. The fear that resides in his heart should be only the fear of Allah's accountability.

If, however, any other element intrudes upon this purpose—be it fear of men, desire for worldly gain, attachment to reputation, or submission to any authority besides Allah—then deviation becomes inevitable. And whatever emerges from such a compromised effort cannot, in truth, be called the guidance of Allah.

Anxiety for the Hereafter

Closely linked to this is another essential quality: a deep and abiding concern for the Hereafter. Though the believer's field of action is this world, and it is here that he performs all his duties, yet this world is not his objective. His gaze remains fixed upon the Hereafter, and it is there that he seeks the ultimate fruit of his striving.

He engages only in those deeds that promise benefit in the eternal life to

come, and he shuns whatever will prove worthless there. He is prepared to forgo any worldly gain that entails loss in the Hereafter, and equally ready to endure any worldly loss that leads to eternal success. His standard of profit and loss is not determined by the fleeting measures of this world, but by the enduring scale of the Hereafter.

Thus, neither worldly comfort intoxicates him nor worldly hardship overwhelms him. He does not measure his efforts by visible outcomes—whether they culminate in apparent success or failure, whether they earn him praise or invite blame, whether they bring reward or subject him to trials. In every circumstance, his conviction remains firm: that nothing escapes the knowledge of Allah to Whom he has devoted himself; that no effort made for His sake will be lost; and that true success is only that which is attained in the Hereafter.

Without such a perspective, a person can scarcely advance upon the straight path. Even a slight mixture of worldly motives weakens resolve and distorts intention. A single setback—or a few hardships—in the path of Allah may break the determination of one whose aim is tainted by worldly considerations. And, conversely, even a measure of worldly success may gradually corrupt his conduct. Only the one whose heart is anchored in the Hereafter can remain steadfast, balanced, and unwavering upon this path.

Unblemished Character

What lends real strength and transforming power to the two aforementioned qualities is the possession of a pure and unblemished character. Those who rise to work in the path of Allah cannot be ordinary in their moral stature; they must embody lofty ideals and possess courage that does not waver before trial or temptation.

They should be a source of mercy for all, sincere well-wishers of humanity at large. Their conduct must reflect compassion, nobility of mind, dignity, and contentment. Alongside these virtues, they must cultivate self-restraint

and refinement in manners. Their speech should be gentle, their dealings marked by softness and grace. In their presence, others should feel secure—free from fear of harm and hopeful of goodness.

Their disposition should be such that they give others more than what is due, while accepting for themselves less than their rightful share. They should respond to wrong with goodness, or at the very least, restrain themselves from retaliation. They must be ready to acknowledge their own shortcomings and open-hearted in recognizing the merits of others.

Their hearts should be expansive—capable of overlooking faults, forgiving mistakes, and dealing with excesses in a spirit of forbearance. Personal grievances should find no place within them, and the desire for revenge should be extinguished at its root. For them, serving others should be a source of satisfaction, not a burden; and their striving should be directed not toward self-interest, but toward the welfare of others.

They must remain steadfast in their duties, unaffected by praise and undisturbed by criticism. Their gaze should be fixed solely upon the reward of Allah, seeking nothing from His creation. Neither intimidation should make them yield, nor should wealth have the power to corrupt them. Yet, before the truth, they should bow with complete humility and without hesitation.

Even their adversaries should bear witness that such people will never stoop to anything contrary to nobility, honesty, or justice. These are the qualities that conquer hearts—not by force, but by their moral weight. Their influence is mightier than the stroke of a sword, and their value surpasses that of gold and silver.

When an individual is adorned with such virtues, he naturally wins the affection and trust of those around him. And when a whole Jamāʻah is formed of such individuals—united, disciplined, and striving together for a noble cause—then no force on earth can stand against them. Their strength

lies not merely in organisation, but in the moral power that flows from their character, and through it, nations themselves are transformed.

Sabr and *Istiqāmah* (Patience and Steadfastness)

Another qualification—one that must be regarded as a key to success—is *sabr* and *istiqāmah*. These two qualities, taken together, encompass a wide and profound range of meanings, and those who strive in the path of Allah must embody them in all their essential dimensions.

One aspect of *sabr* is freedom from haste. A person should not be impatient to witness immediate results, nor should he lose heart when the fruits of his labour are slow to appear. The one who possesses patience continues to strive steadily throughout his life, without allowing repeated setbacks to distract or discourage him. For the task of reforming individuals and reshaping the order of life is no light undertaking; without deep-rooted patience, none can rise to meet its demands. Hence, the expectation of quick results must be abandoned altogether.

Istiqāmah, on the other hand, demands firmness and constancy. A person should not be fickle, wavering, or consumed by doubt. Rather, he must possess the strength to adhere to his well-considered decisions and to carry forward his mission with unwavering resolve and confidence.

Sabr also requires courage in the face of hardship. Trials and misfortunes are inevitable along this path, and one must endure them with patience and dignity. The one endowed with patience does not adopt a defeatist attitude, nor does he turn back when confronted with storms of adversity. And *istiqāmah* ensures that he remains firm upon his course, regardless of how formidable the obstacles may appear.

These qualities further demand control over one's emotions. One should neither be easily provoked nor quickly overwhelmed by sorrow. Instead, he should cultivate patience, forgiveness, and composure. The work of reform

inevitably involves challenging entrenched wrongs, and this invites opposition—often in crude and unpleasant forms, especially in societies steeped in corruption and decay.

> *If a person lacks the strength to ignore abuse, to overlook harsh words, to remain unmoved by false accusations and malicious propaganda, and yet continue his mission undeterred, then he is not suited for this path. For this is a road strewn with thorns, each seeking to halt his progress. One who stops to contend with every thorn will advance but little. Only those succeed who, through istiqāmah, press forward without hesitation—accepting loss where necessary, but never allowing their pace to falter.*

This combination of patience and steadfastness is required not only in the face of external opposition, but at times even in dealing with one's own companions. Harshness or misunderstanding may arise within the ranks, and unless one's *sabr* prevails and one's *istiqāmah* remains firm, the progress of the entire caravan may be impaired.

Finally, *sabr and istiqāmah* require steadfast adherence to truth in the face of fear and temptation. One must resist the promptings of the self and the allurements of false gain, abstain from what is forbidden, and remain constant in obedience to Allah. He must be prepared to relinquish every pleasure attained through disobedience and to accept every hardship that comes with righteousness.

When he observes others immersed in the glitter of worldly life, he should remain unmoved—free from envy and untouched by desire. Even if the avenues of worldly success lie open before him, he must, through *istiqāmah*, remain content with what Allah has granted him through his commitment to a higher purpose.

In all these respects, *sabr and istiqāmah* together constitute the key to success. Wherever impatience weakens resolve, or steadfastness falters, the outcome is inevitably marred. But where patience is joined with unwavering constancy, the path—however difficult—leads, by Allah's leave, to true success.

Wisdom (*Hikmah*)

Besides the qualifications already mentioned, another of great importance—indeed one that plays a decisive role in the attainment of success—is wisdom.

All the systems of life that prevail in the world today are sustained by people who possess a high degree of intelligence, insight, and practical skill. They are equipped not only with material resources, but also with intellectual capacity, knowledge, and technical expertise that serve their purposes. In comparison with such forces, to initiate a new order of life and to establish it firmly is by no means a simple undertaking. It is not a task that can be accomplished by those who remain content with pious expressions alone or who imagine that sincerity, without understanding, is sufficient.

Undoubtedly, sincerity and moral excellence are indispensable; yet, by themselves, they are not enough. This work demands deep insight, sound judgment, and practical wisdom. It requires the ability to comprehend problems in their full depth, to remain alert to changing circumstances, and to devise appropriate plans to meet them. Only those can undertake this mission successfully who understand the complexities of life and possess the capacity to resolve them with foresight and balance.

Thus, wisdom is a comprehensive term, embracing all those intellectual and practical qualities necessary for this work. It includes the ability to understand human nature and to deal with people according to their dispositions. One must know how to present one's message in a manner that leaves an impression, and how to utilise human resources effectively in the

service of one's objective.

A wise person does not apply the same remedy to every situation. Rather, he diagnoses each case carefully and treats it according to its nature. Similarly, he does not deal with all individuals or groups in an identical manner; instead, he takes into account their particular circumstances, environments, and temperaments.

True wisdom also requires a thorough understanding of one's mission—its nature, its requirements, and its challenges. One must know how to carry forward one's objectives and how to overcome the obstacles that inevitably arise along the way. It is also part of wisdom to remain aware of the pulse of the age: to recognise emerging trends, to assess new problems correctly, and to determine the appropriate course of action for each situation.

To plunge into action without due reflection, to initiate programmes unsuited to prevailing conditions, or to fail in making proper use of favourable opportunities—these are signs not of zeal, but of irresponsibility. People of such disposition, even if they possess noble intentions and personal piety, cannot achieve success in this field.

The highest form of wisdom, however, lies in a deep and comprehensive understanding of Islam itself, coupled with a keen awareness of the realities of the world. Mere familiarity with the outward rulings of the Sharī'ah, or the ability to apply them to isolated cases, is not sufficient for the task of transforming a social order, uprooting a system of ignorance, and establishing in its place a new order based on Islamic principles.

For this purpose, it is essential that one grasp not only the detailed commands of Islam, but also its underlying principles and its holistic vision. One must understand the wisdom behind its injunctions, and at the same time be fully acquainted with the conditions, problems, and circumstances of the society in which one seeks to implement them.

A Clarification

When one surveys these qualifications, it may appear as though this mission demands individuals of extraordinary perfection, far beyond the reach of ordinary people. Such an impression, however, is mistaken.

It is neither necessary that every individual possess all these qualities in their highest degree, nor that they be present in a fully developed form at the very outset. The purpose of outlining these qualifications is not to set an unattainable standard, but to ensure that those who step forward for this work do so with seriousness and self-awareness. They must examine themselves to determine whether the essential elements of these qualities exist within them.

If this basic potential is present, it is sufficient for beginning the journey. Its growth and perfection will come gradually through sustained effort and proper training. Just as a seed, once planted, develops into a tree over time, so too these qualities—if present in their initial form—will mature and flourish.

But if even this basic seed is absent, then no amount of effort can bring it into existence.

The Central Principle

The essence of all that has been said is this: the availability of workers endowed with the required moral and intellectual qualities is far more important than the mere formulation of a correct programme.

It is not written plans that confront society or endure hardship in the path of Allah—it is human beings. It is their individual and collective character that determines whether a programme succeeds or fails.

Therefore, before devising plans and strategies, attention must first be directed toward:

- preparing the kind of individuals required for this mission,
- identifying the qualities they must possess,
- the weaknesses they must be free from, and
- the means by which they can be developed.

With this reality in view, we have outlined the required qualities under three headings.

Firstly, those qualities which must exist in every individual as the very foundation of this work. These are:

(1) a correct understanding of the *dīn*;
(2) firm faith in it;
(3) a character shaped in accordance with it; and
(4) making its establishment the purpose of one's life.

Secondly, those qualities which must be found within the *Jamā'ah* that rises to undertake this service. These include:

(1) mutual love, good opinion of one another, sincerity, sympathy, goodwill, and a spirit of sacrifice for one another;
(2) conducting affairs through mutual consultation, observing the Islamic principles and etiquettes of *shūrā*;
(3) discipline, orderliness, cooperation, and a genuine team spirit; and
(4) constructive criticism—offered with propriety and sound judgment—so that emerging weaknesses within the *Jamā'ah* may be continually corrected, rather than allowed to multiply.

Thirdly, those qualities which are indispensable for conducting the struggle to establish the *dīn* along correct lines and for ultimately attaining success. These are:

(1) a deep relationship with Allah and striving solely for His pleasure;
(2) constant awareness of accountability in the Hereafter, with one's gaze fixed on its reward alone;

(3) excellence of character;
(4) *sabr* (patience); and
(5) *ḥikmah* (wisdom).

Having clarified these essential qualities, we must now examine the major evils from which the servants of this great cause must remain entirely free.

Graphic Representation of the Required Attributes

Editorial Note:

The required skills and attributes are discussed in the book under various categorizations across Chapters 2 to 5 (such as Basic vs. Islamic Morals, and Personal, Collective, and Complementary Qualities). The framework presented in the charts below consolidates these diverse classifications, bringing all attributes together under unified thematic categories.

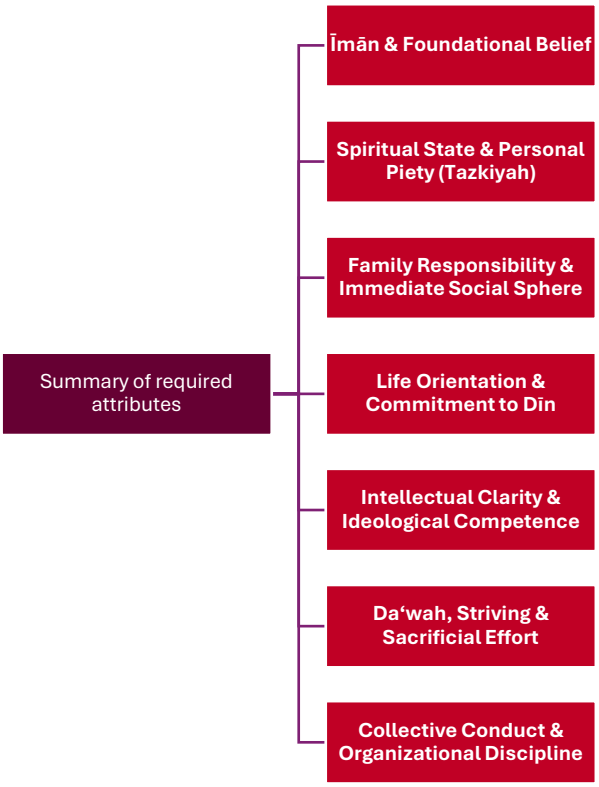

Figure 1: A summarized categorization of the required attributes

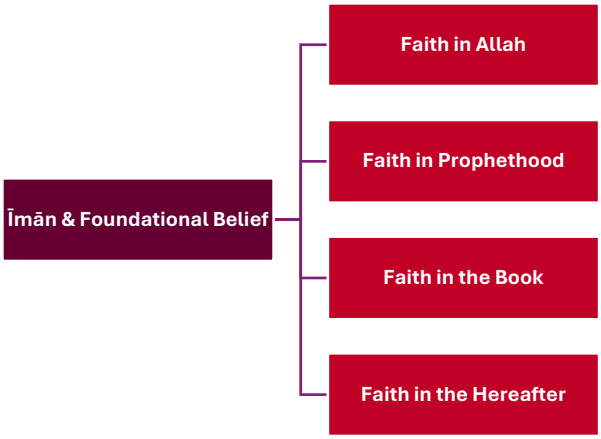

Figure 2: Qualities and attributes under Category 1

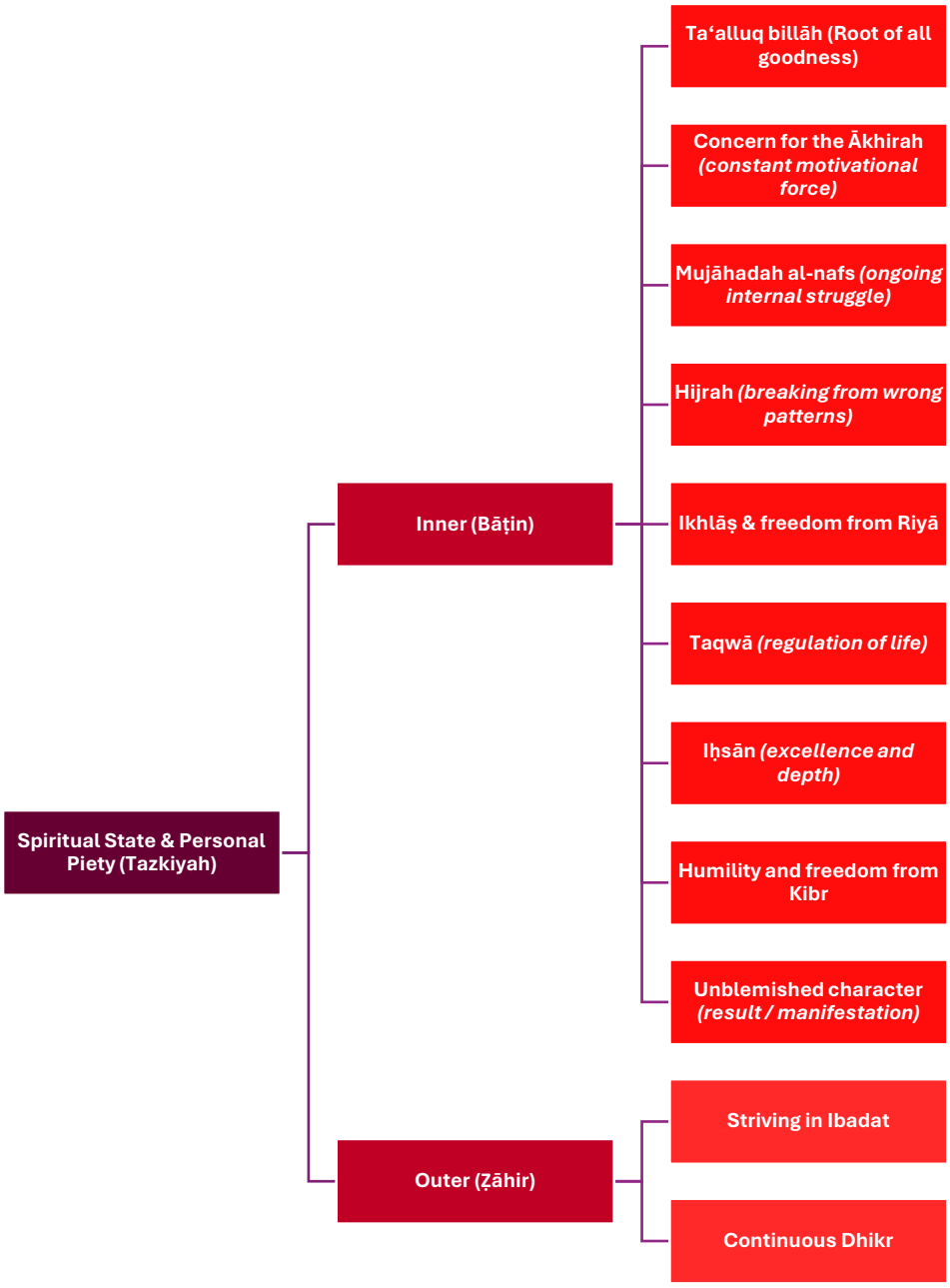

Figure 3: Qualities and attributes under Category 2

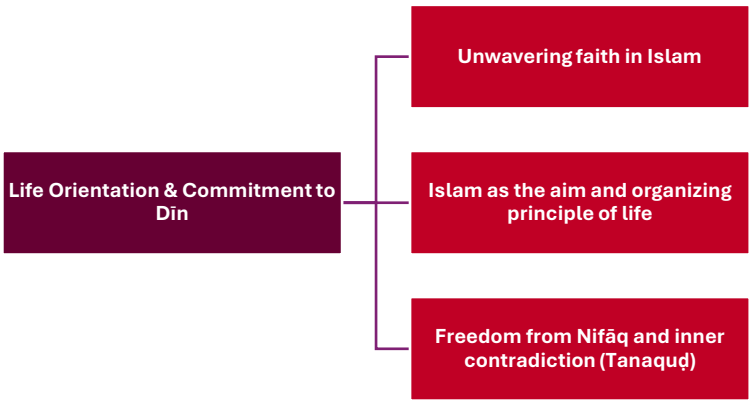

Figure 4: Qualities and attributes under Category 3

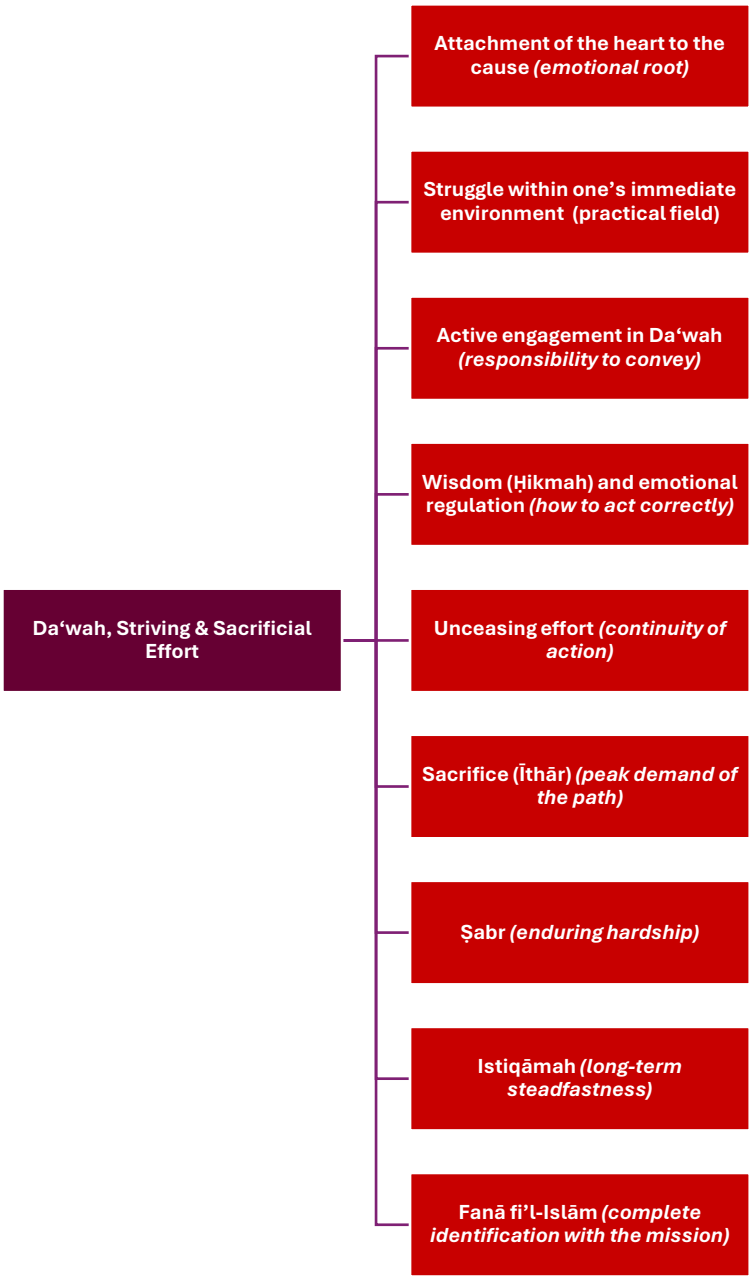

Figure 5: Qualities and attributes under Category 4

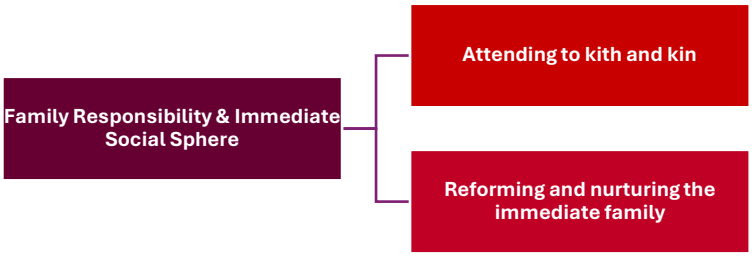

Figure 6: Qualities and attributes under Category 5

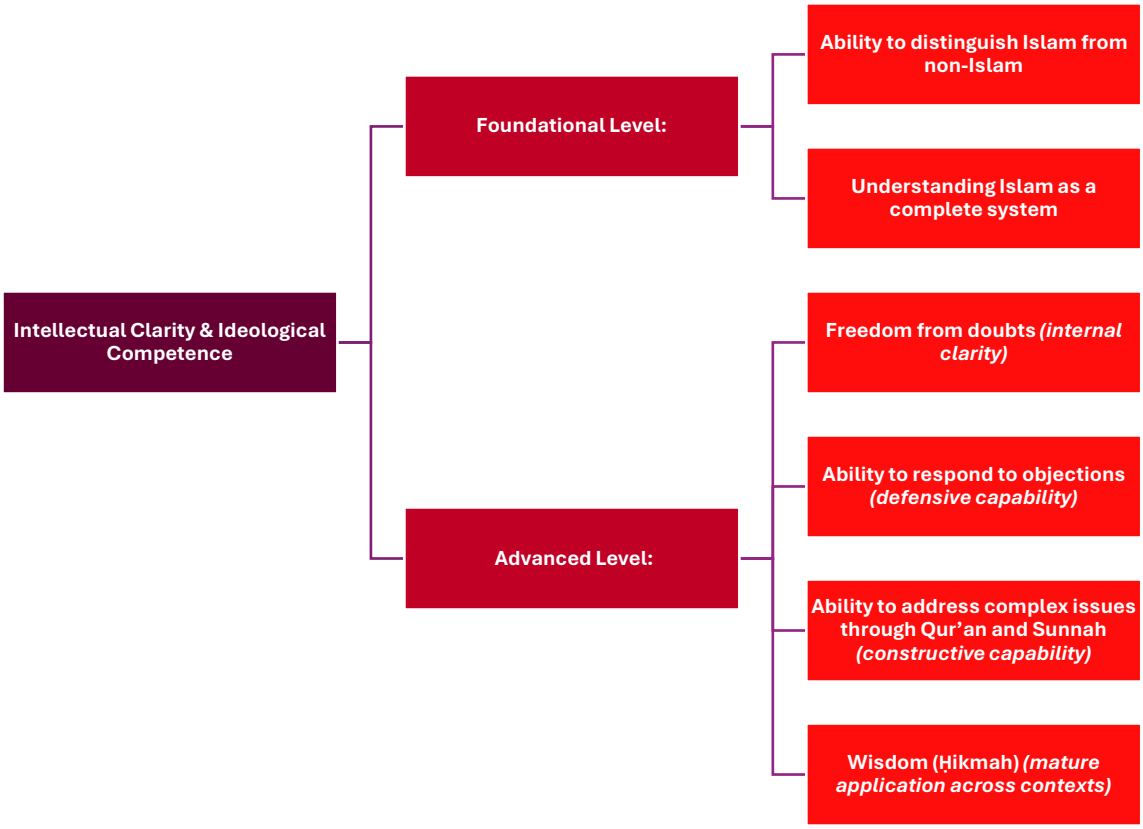

Figure 7: Qualities and attributes under Category 6

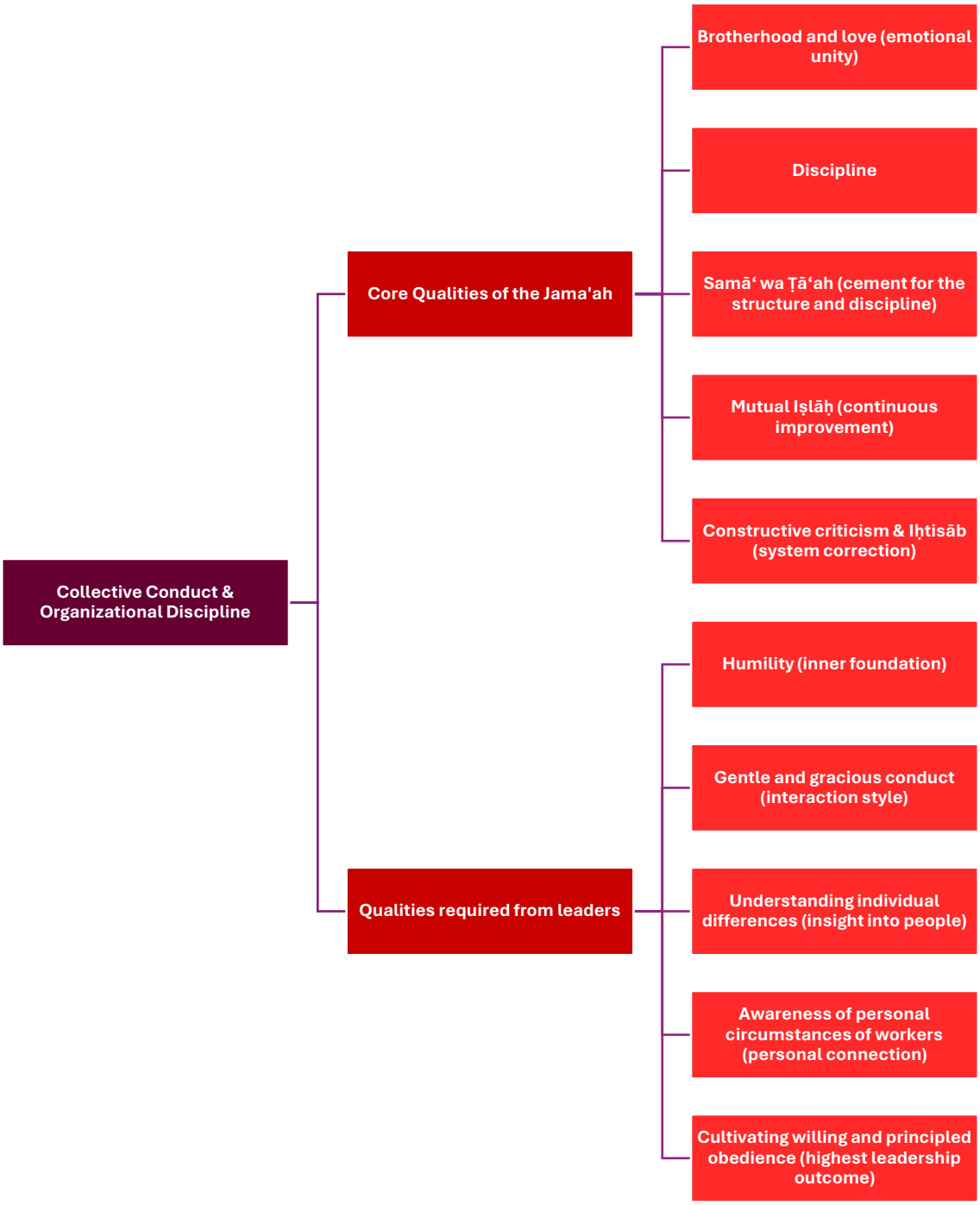

Figure 8: Qualities and attributes under Category 7

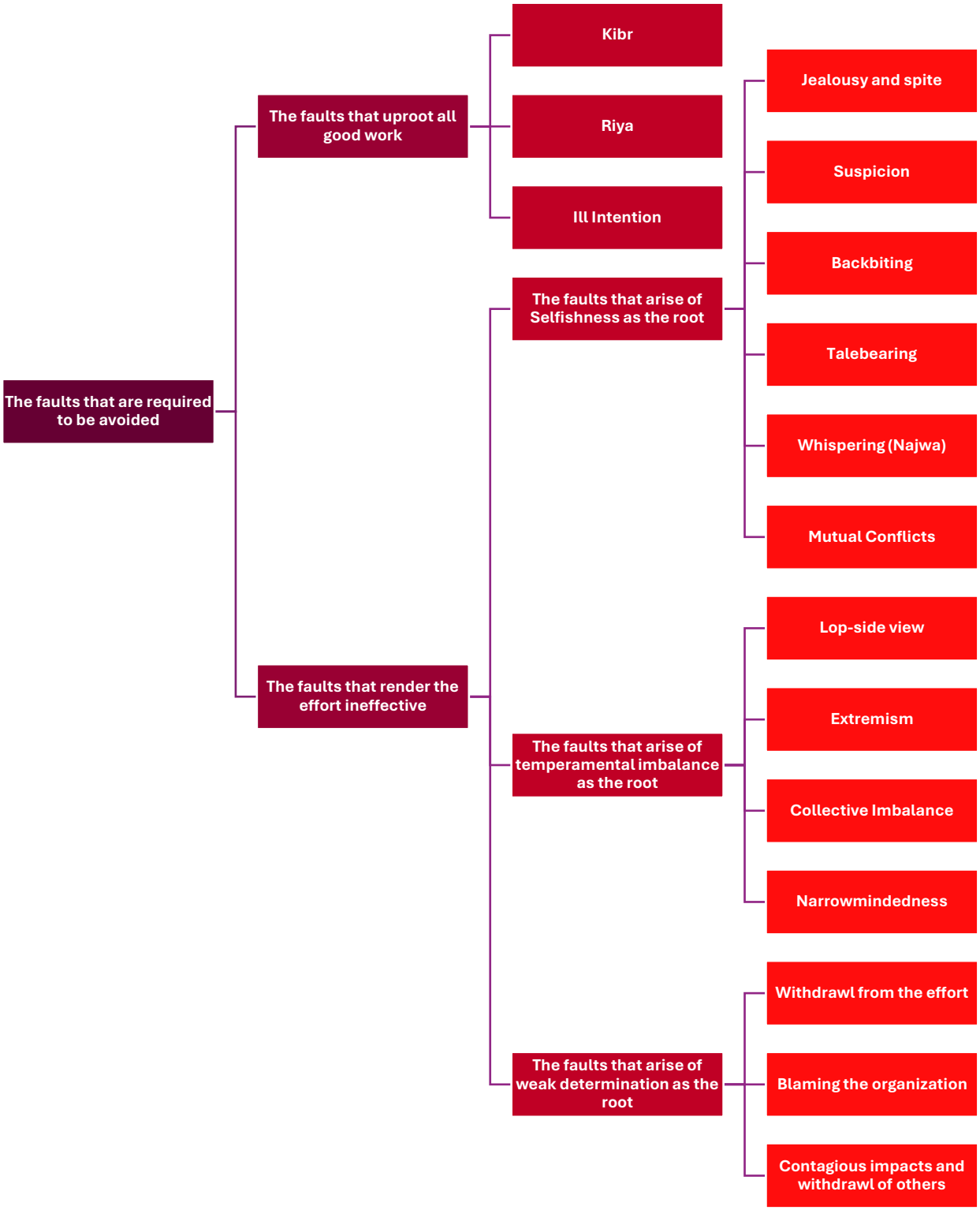

Figure 9: Attributes that must be avoided *(as per chapter 6)*

Chapter 6 – Destructive Flaws that Nullify Good and Distort the Mission

Chapter 6, Section 1: Those Defects That Uproot All Good Efforts

Editorial Note:

Summary of Chapter 6, Section 1

Chapter 6, Section 1 explains that the greatest threats to an Islamic movement arise not from external opposition but from internal moral defects that quietly corrupt intentions and nullify good. The foremost of these is pride, which is described as a satanic impulse that destroys sincerity, deprives a person of divine guidance, and erodes his moral influence over people. It enters gradually—through recognition, awareness of one's virtues, or even justified self-defence—and diverts sincere efforts from their true course. Its cure lies in a deep consciousness of servitude to Allah, gratitude for His gifts, constant self-examination, and measuring oneself against higher standards rather than those below.

The second major defect is the desire for recognition and fame (*riyā*), which is characterized as a form of hidden shirk. This tendency shifts a person's focus from pleasing Allah to pleasing people, leading him to value display over substance and publicity over genuine work. Gradually, sincerity is consumed, and actions become governed by public opinion rather than truth. This danger is especially acute in

public work. Its remedy requires both personal discipline—such as cultivating hidden deeds and examining one's intentions—and collective safeguards, including limiting publicity, resisting decisions driven by public approval, and fostering an environment that remains indifferent to praise and criticism alike.

The third defect is corrupt intention, which undermines the very foundation of all righteous effort. When worldly motives—especially the desire for power—enter into one's purpose, they not only nullify reward but also distort the direction of the work itself. This challenge becomes particularly severe in movements seeking comprehensive societal reform, where engagement with political power is unavoidable. The essential distinction, therefore, is between seeking power for personal dominance and seeking it for the establishment of principles. Only the latter is legitimate, as exemplified by the Prophet ﷺ and the rightly guided caliphs. The section concludes by stressing the need for constant vigilance, both individually and collectively, to ensure that intentions remain pure and the mission remains devoted solely to Allah.

Pride

The Detestability of Kibr by Creation in the Sight of The Creator

The foremost and most destructive of all defects is pride—self-admiration and self-exaltation. It strikes at the very root of goodness and aligns a person with a satanic impulse that corrupts even the noblest intentions. No truly righteous work can flourish under its shadow, for greatness belongs to Allah alone, and any claim to it by human beings is a clear deviation from truth.

How This Defect Causes Harm

Those who fall prey to this malady are gradually deprived of Allah's favour. Pride is among the most detestable traits in His sight, and one afflicted by it

is seldom granted right guidance. He stumbles repeatedly, committing errors born of arrogance, until failure becomes his inevitable end. At the same time, his pride alienates people; as it becomes evident in his conduct, hearts turn away from him. In the end, he loses the goodwill of others and forfeits the moral influence necessary for any meaningful reform.

Three Causes Leading to the Development of This Defect

This defect does not appear suddenly; it creeps in through subtle and often unsuspected channels. One such avenue is when a person's moral and religious condition rises above that of his surroundings, and his efforts begin to earn recognition and praise. If his heart lacks depth and humility, Satan seizes this moment to whisper that he has attained distinction. Gradually, this illusion manifests in his speech and behaviour, and the work that began in sincerity is diverted onto a corrupt course.

Another path arises when those engaged in reform genuinely acquire virtues and render valuable service. It is natural that such qualities and contributions become known, and that a person becomes aware of them. Yet even a slight lapse in self-vigilance, when coupled with subtle satanic suggestion, can transform this awareness into self-admiration and pride.

At times, opposition may compel a person to defend himself by mentioning facts that are true but carry an element of self-praise. If such expressions are not carefully restrained, they easily cross the bounds of necessity and enter the realm of vanity. This danger must be guarded against with utmost care—both by individuals and by the collective body—lest a hidden defect quietly undermine the very work it seeks to advance.

The cure

Understanding the Status of the True Servants of Allah

Every individual and every collective body must remain deeply conscious of their servitude to Allah. Those who undertake any task in His path must

keep alive—both in their personal conduct and in their collective spirit—the awareness that they are nothing but His servants. They must never lose sight of the truth that greatness belongs to Allah alone, and that the status of His servants is humility, submission, and earnest supplication.

Understanding the Reality of Achievements

Whatever good a person possesses is not his own achievement, but a trust granted by Allah. Such a state demands gratitude, not self-exaltation. It calls for greater humility before Him, and for whatever little spiritual capital one has to be invested in righteous causes—so that Allah may increase it, bless it, and cause it to grow.

To become afflicted with pride as a result of praise and recognition is, in reality, to exchange virtue for vice. It is not a path of advancement but of decline—a subtle fall that leads, not to elevation, but to gradual ruin.

Introspection

Alongside a deep sense of submission to Allah, it is continuous self-examination that safeguards a person from the poison of pride. One who habitually scrutinises himself—who, even while recognising his virtues, remains fully aware of his faults and shortcomings—cannot easily fall prey to self-conceit. His inner gaze is not fixed upon his merits, but upon his deficiencies.

When a person remains conscious of his sins and weaknesses, his heart is naturally inclined toward repentance and seeking forgiveness. This constant engagement leaves no space for pride to take root. For the one who is occupied with correcting himself cannot become absorbed in admiring himself.

Keeping One's Eyes on Lofty Exemplars

There is yet another safeguard against this destructive tendency: a person must refrain from measuring himself against those who are below him, and

instead keep his gaze fixed upon those who excel in faith and moral excellence—before whom his own stature appears insignificant. The depths of moral decline are without limit, just as the heights of virtue are boundless. Even the most ordinary individual, if he looks downward, can derive a false sense of superiority by comparing himself with those more degraded than himself. Yet such pride leads only to self-satisfaction, which arrests growth; and under satanic influence, it may even open the door to further decline.

Those who are sincere in their desire for self-improvement never adopt this downward gaze. They look upward. With every stage they attain, higher stages come into view. And when they measure themselves against these loftier standards, the awareness of their own shortcomings pierces their hearts rather than inflating them with pride. It is precisely this inner unease that compels them to strive further and ascend higher.

Alongside this, it is essential that the *Jama'ah* remain constantly vigilant. Even the slightest trace of pride, self-admiration, or self-praise must be detected and checked without delay. Yet the means adopted for this purpose must themselves be sound. One must guard against falling into artificial humility or hollow courtesy. For nothing is more degrading than concealing pride beneath a façade of affected modesty, pretended humility, or exaggerated politeness. True humility is inward, not merely an outward display.

Show-off (Desire for Display and Fame)

Dangers of Riya

Another grave defect—no less dangerous than pride and equally destructive of all good—is the desire for recognition and fame in return for one's deeds. A person may begin to crave admiration, praise, and public approval. This flaw does not merely diminish sincerity; it strikes at the very root of faith

itself. For this reason, it has been described as a form of hidden shirk.[37] A believer is required to act solely for the pleasure of Allah, to seek reward from Him alone, and to keep his gaze fixed on the Hereafter.

Effects on the Workers

The one afflicted with this disease seeks recompense from people—whether in the form of fame, influence, or authority—and thus, in effect, raises them to a status alongside Allah. Such a disposition not only robs actions of their value in the sight of Allah, but also diverts them from their proper course.

A distinctive sign of this tendency is that a person becomes more concerned with displaying his work than with perfecting it. Public recognition becomes his true objective, while quiet, unseen effort—known only to Allah—loses all attraction. Gradually, his activities become confined to what can earn publicity, and once he attains recognition, his attachment to the work itself begins to fade. What may have started as sincere striving is slowly consumed, like a hidden disease, until its very substance is lost. Thereafter, he finds it difficult to act with sincerity when removed from the gaze of others. He begins to measure everything by public opinion, aligning himself with what pleases people and shrinking from any course that might

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[37] Note the narration below in this relation:

عَنْ مَحْمُودِ بْنِ لَبِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ الشِّرْكُ الْأَصْغَرُ قَالُوا وَمَا الشِّرْكُ الْأَصْغَرُ يَا رَسُولَ اللَّهِ قَالَ الرِّيَاءُ يَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُمْ يَوْمَ الْقِيَامَةِ إِذَا جُزِيَ النَّاسُ بِأَعْمَالِهِمْ اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاءُونَ فِي الدُّنْيَا فَانْظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً

Mahmud ibn Labid reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, my greatest fear for you is the lesser idolatry." They said, "What is the lesser idolatry, O Messenger of Allah?" The Prophet said, "It is ostentation. Allah Almighty will say to them on the Day of Resurrection, when people are being recompensed for their deeds: Go to those for whom you made a show in the world and look, do you find any reward with them?" (Musnad Aḥmad 23636 – Hasan)

invite disapproval – even when his conscience affirms its correctness.

This danger is especially acute for those engaged in public work, for their efforts naturally attract attention, praise, and sometimes the need for self-defence. In such circumstances, it requires constant vigilance to ensure that recognition does not turn into a motive. Fame may come, but it must never be sought; praise may be received, but it must never be the aim. Only through continuous self-discipline and inner watchfulness can one remain protected from this subtle and destructive disease.

Its cure

To safeguard oneself from this subtle malady, both individual and collective effort are essential.

At the Individual Level

At the individual level, a person should deliberately cultivate acts of goodness that remain hidden from others.

Alongside this, he must constantly examine his heart: does he derive greater satisfaction from deeds known only to Allah, or from those that earn public recognition? If he finds within himself a stronger inclination toward the latter, he should regard it as a clear warning that hypocrisy has begun to take root.

At such a stage, he must turn to Allah in humility, seek His mercy, and strive with firm resolve to purify his intention and restrain this tendency.

At the Collective Level

At the collective level, the *Jama'ah* must ensure that such inclinations do not find a place within its ranks.

- Publicity should be limited strictly to what necessity demands, and even the slightest tendency toward display must be checked at its

inception.

- In collective deliberations and consultations, no weight should be given to arguments that appeal to public praise or fear public displeasure. Decisions must be guided by truth and principle, not by the shifting sentiments of people. The internal atmosphere of the group must be such that it nurtures indifference toward both approval and condemnation.
- It should not produce individuals who weaken under criticism or draw strength from praise.
- And if, despite all precautions, traces of hypocrisy appear among some members, they must not be encouraged in any form. Rather, they should be addressed with wisdom and seriousness, so that this hidden defect is corrected before it spreads and undermines the work.

Impious Intention

The third fundamental defect is corruption of intention, and no structure of goodness can ever be raised upon such a foundation. Righteous action can emerge only when intention is pure—directed solely toward the establishment of good and the attainment of Allah's pleasure. It must remain free from all personal or collective interests, and no trace of worldly ambition should be allowed to enter it. Once such motives intrude, they not only deprive a person of reward in the sight of Allah, but also distort the very nature of his effort. Corrupt intention undermines character itself, and when character is weakened, the task of replacing evil with good becomes impossible.

This issue becomes especially acute in the context of comprehensive reform. Limited efforts in good works may be sustained with a modest degree of sincerity, but those who seek to transform the entire structure of society cannot remain confined to preaching or moral reform alone. They must inevitably engage with political realities, for the establishment of an Islamic order requires authority. At this stage, the challenge resembles standing

amid turbulent waves while striving to remain untouched by them—engaging in the pursuit of change without allowing the desire for power to contaminate one's intention. This demands a high degree of spiritual discipline and constant inner struggle.

The essential distinction here is between seeking power for oneself and seeking power for the sake of principles. Though outwardly similar, the two are fundamentally different. The former is rooted in base motives, while the latter is entirely free from them. The true believer must devote himself wholly to establishing the truth, regardless of personal gain, following the example of the Prophet ﷺ and the rightly guided caliphs, whose acquisition of authority was never an end in itself but a means to uphold the divine order. In contrast, history bears witness to those who sought power for its own sake, and their conduct reveals the corruption of their intentions. It is therefore imperative that both individuals and the *Jama'ah* remain vigilant, ensuring that the desire for authority never takes hold, and that their struggle remains purely for the sake of Allah and His *dīn*.

Chapter 6, Section 2: The Defects That Significantly Damage the Work of the Islamic Movement

Editorial Note:

Summary of Chapter 6, Section 2

Chapter 6, Section 2 examines a set of internal weaknesses that do not arise from corrupt intention at the outset, yet gradually develop into forces that can seriously damage both the individual and the collective mission. It begins by identifying temperamental imbalance as a fundamental flaw. A person afflicted with this condition loses balance in thought, judgment, and action, viewing matters from only one angle and refusing to consider other perspectives. Since human life itself is built upon balance and the harmonious functioning of diverse elements, such one-sidedness brings a person into conflict not only with others but with the very realities of life. If this condition is not corrected early, it develops into rigidity, harshness, and eventually extremism, making the individual intolerant, unjust in judgment, and difficult to work with.

The discussion then extends from the individual to the collective level, showing how the presence of such imbalanced personalities within a group leads to the formation of factions. Extremes provoke counter-extremes, differences deepen into disputes, and cooperation gives way to conflict. In this way, the collective effort, which depends upon mutual adjustment and balanced judgment, begins to disintegrate. Closely linked to this imbalance is another defect: narrow-mindedness. This is a constriction of the heart in which a person demands concessions for himself but refuses them to others, magnifies their faults while overlooking his own, and treats his own difficulties as genuine while dismissing those of others. Such a temperament destroys goodwill, replaces cooperation with resentment, and ultimately tears

apart the bonds necessary for collective work.

From these weaknesses, the section moves to the problem of weak determination. This begins with a gradual withdrawal from effort: a person starts avoiding responsibility, loses interest in the mission, and begins to give priority to other concerns. Over time, this weakness deepens. Instead of acknowledging his own decline, he seeks to conceal it through excuses and justifications. When these excuses no longer suffice, he begins to attribute his inactivity to alleged faults within the *Jama'ah*. Thus, a simple weakness transforms into a more serious moral failing. What begins as laziness evolves into fault-finding, criticism, and the spreading of dissatisfaction among others. In this way, a person who was once inactive becomes active in a destructive sense, undermining the morale of those who remain committed.

A crucial distinction is then made between simple and compound forms of this weakness. In its simple form, weak determination is merely inactivity, which can be corrected through sincere advice, encouragement, and support. But when it takes on a compounded form—where a person justifies his weakness through falsehood, blames others, and adopts a critical posture—it becomes a form of moral corruption that must be addressed firmly. The *Jama'ah* is therefore instructed to deal with such tendencies with wisdom: to distinguish between genuine difficulties and moral weakness, to revive those who have slackened, and to maintain vigilance so that such attitudes do not spread. At the same time, it must not allow a culture of excuses and destructive criticism to take root.

The section concludes by emphasizing that no human effort is free from shortcomings, and no *Jama'ah* can claim perfection. Genuine reform requires recognizing and correcting faults. However, there is a clear difference between identifying weaknesses in order to remove them

and using them as a pretext to justify one's own inactivity. The former is a path of sincerity and progress, while the latter is self-deception and a manifestation of satanic influence. Thus, the entire discussion forms a continuous argument: that unchecked temperamental weaknesses—beginning with imbalance and ending in moral decline—can gradually erode both the individual's character and the collective strength of the movement, unless they are recognized early and treated with both wisdom and firmness.

There are other defects which, though they may not strike at the very root of the work nor bring about its immediate collapse, nevertheless possess the capacity to corrupt it in a serious way. If such weaknesses are allowed to persist through negligence and lack of vigilance, they gradually grow in strength and may ultimately assume a highly destructive form.

It is through these very weaknesses that Satan finds his way into human effort—hindering the advance of goodness, diverting energies from virtue toward evil, and sowing disorder within society. While it is necessary for every individual to guard against them for the preservation of moral health, it becomes all the more essential for those engaged in the task of reform and the establishment of the Islamic order to remain entirely free from such defects.

A careful study of these faults reveals that they arise from certain underlying weaknesses of human character, each of which gives birth to a range of related evils.

Therefore, in order to understand them properly, one must examine each weakness at its root—tracing its origin, observing its gradual development, and identifying the various forms in which it manifests. Only through such an approach can the true sources of corruption be uncovered and the proper

remedies applied at the point where they are most effective.

1st Weakness: Selfishness

Origin

Among the weaknesses of human nature, the most powerful and far-reaching in its effects is selfishness. Its root lies in the instinct of self-love, which, in itself, is neither evil nor blameworthy. On the contrary, within proper limits it is both necessary and beneficial, for Allah has placed this instinct within man so that he may preserve his life and safeguard his legitimate interests.

Corruption of Foundational Values Through Satanic Whispering

However, when this instinct—under the subtle prompting of Satan—exceeds its bounds and turns into an excessive attachment to the self, it loses its balance. A person then becomes self-centred, and what was meant to serve as a means of protection is transformed into a source of corruption. At this point, self-love no longer remains a virtue but becomes the very foundation of evil.

Individual and Collective Impacts

As it grows, it does not remain confined to a single fault; rather, at every stage of its development it gives rise to new forms of moral deviation, weaving an ever-expanding chain of vices that gradually corrupt both the individual and the collective life.

In the manner described above, selfishness begins to assume an evil form when a person becomes enamoured of his own supposed excellence—seeing himself as free of faults and rich in virtues, refusing to examine his weaknesses honestly, and soothing his conscience with excuses for every deficiency. From the very outset, this self-exaltation closes upon him the doors of reform and progress by his own hand.

When such a person enters collective life, he expects others to acknowledge the same imagined superiority. He craves praise, resents criticism, and even sincere advice wounds his ego. Thus, he cuts himself off from all those inner and outer means through which correction might have been possible.

Since collective life cannot be shaped according to the inclinations of any one individual, such a person inevitably finds himself in constant friction with his surroundings. The repeated shocks of unmet expectations and wounded pride gradually push him toward more serious moral failings. Seeing others attain honour and recognition which he believes to be his due, he becomes consumed with jealousy and hostility. He begins to search out the faults of others, speak ill of them, spread rumours, and take pleasure in their weaknesses.

If this condition deepens, it leads him further into falsehood, slander, and baseless accusations, until he is engulfed in a downward spiral from which escape becomes difficult—unless, at some point, he awakens to the reality of his own condition.

When such tendencies spread beyond individuals and take root within a group, they corrode the very fabric of social life. Suspicion, fault-finding, tale-bearing, and mutual rivalry give rise to discord, factionalism, and an atmosphere devoid of trust and cooperation. Even those of sound character find it difficult to remain unaffected in such an environment. Backbiting destroys confidence, jealousy breeds resentment, and moral corruption spreads like a contagion. For this reason, any group striving for reform must guard itself with utmost vigilance against such elements. In truth, the poison of selfishness is more destructive to such efforts than any external calamity, for no constructive work can flourish where these traits are allowed to take

root.

Its cure

The Concept of Tawbah

Allah's law prescribes a remedy for this disease from its very outset and provides guidance at every stage to restrain it. In the Qur'an and in the traditions of the Prophet, Muslims have been repeatedly instructed to resort to repentance and seeking forgiveness. The purpose is to prevent them from falling into selfishness, to ensure that they never regard themselves as important in their own right, and that they constantly remain conscious of their faults and shortcomings.

They are taught to acknowledge their mistakes and wrongful acts, and even after accomplishing great achievements, not to become proud or self-satisfied. Instead, they are to turn to Allah with humility and submission, seeking His forgiveness for the deficiencies that remain in their efforts.

Who could be more perfect in noble virtues than the Messenger of Allah ﷺ, and who could have accomplished a greater mission than he did? Yet, after completing the most magnificent work in human history, he too was commanded by Allah in the following words:

إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ ١ وَرَأَيۡتَ ٱلنَّاسَ يَدۡخُلُونَ فِي دِينِ ٱللَّهِ أَفۡوَاجٗا ٢ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَٱسۡتَغۡفِرۡهُۚ إِنَّهُۥ كَانَ تَوَّابَۢا ٣

When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the victory (in the conquest of Makkah), and you see that the people enter Allah's religion (Islam) in crowds, then Glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives. (Surah Nasr)

[The lesson for us in this is this:] You must recognise that whatever success

has been achieved in this great mission is worthy of praise only for Allah, not for yourselves. It is solely His grace that enabled you to accomplish what has been done. At the same time, you should remain conscious that you have not discharged this responsibility in the manner it truly deserved. Therefore, rather than laying claim to any reward, your hearts should incline toward seeking His forgiveness for the shortcomings that still remain.

It is reported in *Bukhari*, on the authority of our mother 'A'ishah (may Allah be pleased with her), that the Prophet (peace be upon him) frequently used to say before his death:

سُبحانَ اللهِ وبحَمدِهِ، أستَغفِرُ اللهَ، وأتوبُ إليه

"I glorify Allah and seek His forgiveness." (Takhreej ul Musnad Li Shoaib 25508 – Saheeh)

In fact, this was his regular practice. It is also reported by Abu Hurairah (may Allah be pleased with him) in Saheeh Bukhari that he heard the Prophet (peace be upon him) say:

وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً

"By Allah, I seek Allah's forgiveness and turn to Him in repentance more than seventy times every day." (Saheeh Bukhari 6307)

Whoever truly absorbs the spirit of the above guidance will never permit the seed of self-exaltation to take root in his heart and grow into a tree whose poisonous fruit gives rise to discord and turmoil.

Enjoining Good and Forbidding Evil as a Remedy

Despite all this, if the evil still penetrates the mentality of an individual, the Law of Allah steps in to restrain its influence upon his conduct and morals and issues very strict commands for its prevention. The first symptom of this evil is that a person begins to consider himself above criticism, seeks that

others also regard him as such, and becomes unable to tolerate anyone pointing out his faults.

The Law of Allah, on the contrary, obligates all believers to enjoin good and forbid evil. Speaking the truth in the presence of powerful and tyrannical persons has been declared the best struggle in the way of Allah, so that an atmosphere may prevail in Muslim society where goodness is approved and faults are condemned, and in which selfish tendencies find no opportunity to take root.

Resulting Evils and Moral Diseases

Jealousy and Spite

In another form, the evil described above manifests itself as jealousy and spite toward those who injure one's sense of self-importance, giving rise to discord and dissension. The Law of Allah condemns this as a sin and warns of punishment for it. According to a narration:

إِيَّاكم والحَسَدَ؛ فإنَّ الحَسَدَ يأكُلُ الحَسَناتِ كما تَأكُلُ النَّارُ الحَطَبَ

"Beware of jealousy, for it consumes good deeds just as fire consumes dry firewood." (Takhreej Sunan Abi Dawud Li Shoaib 4903 – Hasan Li Ghayrihi)

In the Sunnah, such warnings appear repeatedly, including:

- Do not harbor spite against one another.
- Do not be jealous of one another.
- Do not turn your backs on one another.
- Do not sever relations with one another.
- Do not stop speaking to one another.

It is not permissible for a Muslim to maintain estrangement or hostility with his Muslim brother for more than three days.

Suspicion

When a person continues to decline morally, he reaches a stage where he becomes afflicted with suspicion.

At this stage, instead of looking at others with fairness, he becomes accustomed to finding faults in them. The reality of this condition is that he begins to assume that everyone – except himself – is at fault. He interprets the apparent shortcomings of others in the worst possible way and attributes them to ill intentions, without considering any other explanation. Gradually, this habit becomes so strong that he no longer feels the need to verify or investigate.

From this attitude arises another tendency – **unnecessary inquisitiveness**.

First, a person forms a negative opinion about someone without sufficient basis; then, in order to confirm this opinion, he begins to inquire into his affairs and search for evidence.

The Qur'an has clearly condemned both of these attitudes. Allah says:

يَـٰٓأَيُّهَا ٱلَّذِيْنَ ٱمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۫ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا

"O you who believe! Avoid being excessively suspicious, for some suspicion is a sin. And do not spy." (Al-Hujurat 49:12)

The Prophet (peace be upon him) has also warned:

إِيَّاكُم والظَّنَّ؛ فإنَّ الظَّنَّ أكذَبُ الحَديثِ

"Beware of suspicion; for indeed suspicion is the most false of speech."[38]

Abdullah ibn Mas'ud (may Allah be pleased with him) said:

إنا قد نُهينا عن التجسُّسِ، ولكن إن يَظهرْ لنا شيءٌ نأخذْ به

We have been forbidden from spying. If something becomes apparent to us, we may act upon it. (Saheeh Abu Dawud Li Albani 4890)

"We have been forbidden from spying and from searching out the faults of others. If something becomes evident on its own, we may take notice of it."

Similarly, Mu'awiyah (may Allah be pleased with him) reports that the Prophet (peace be upon him) said:

إِنَّكَ إِنِ اتَّبَعْتَ عَوْرَاتِ النَاسِ ؛ أَفْسَدْتَهُمْ

"If you seek out the hidden faults of Muslims, you will corrupt them." (Saheeh Al-Mawarid Li Albani 1249)

These teachings make it clear that suspicion is not a minor weakness. It is a serious moral disease that damages both the individual and the collective life of the community.

Backbiting

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[38] Saheeh Muslim 2563. The complete wording reported from the Prophet ﷺ in this narration is as follows:

إِيَّاكُم والظَّنَّ؛ فإنَّ الظَّنَّ أكذَبُ الحَديثِ، ولا تَحَسَّسوا، ولا تَجَسَّسوا، ولا تَنافَسوا، ولا تَحاسَدوا، ولا تَباغَضوا، ولا تَدابَروا، وكونوا عِبادَ اللهِ إخوانًا.

"Beware of suspicion, for suspicion is the most false of speech. Do not seek out faults, do not spy, do not compete with one another, do not envy one another, do not hate one another, do not turn away from one another, and be servants of Allah as brothers."

Closely following these stages is another grave moral evil: backbiting. It may arise either from baseless suspicion or even from facts that are outwardly correct. Yet in both cases, speaking about a person in his absence in a manner that harms his honour, or doing so for personal gratification or gain, constitutes backbiting.

The Prophet (peace be upon him) has defined it with precision:

ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ

"To mention about your brother that which he would dislike if he were to hear it."

When it was asked whether mentioning an actual fault would still fall under this definition, he replied:

إِن كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ ، وَإِن لَمْ يَكُن فِيهِ فَقَدْ بَهَتَّهُ

"If what you say is true, it is backbiting; and if it is not true, then it is slander." (Saheeh Al-Jami 86)

The Qur'an has described this act in terms so vivid that they shake the conscience. Allah SWT says:

وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ

Do not backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that! (Al-Hujurat 49:12)

In another teaching, the Prophet (peace be upon him) declared:

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ

"All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour." (Saheeh Muslim 2564A)

However, Islamic law, in its wisdom and balance, recognizes certain limited circumstances where mentioning another's fault becomes necessary—not out of malice, but for the establishment of justice or the safeguarding of society.

For instance, one who has been wronged is permitted to speak against the oppressor in order to seek redress. The Qur'an states:

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ

Allah does not like negative thoughts to be voiced – except by those who have been wronged. (An-Nisa 4:148)

Likewise, when sincere counsel is sought—such as in matters of marriage or partnership—it becomes not only permissible but obligatory to disclose relevant shortcomings, provided the intention is purely to guide and protect.

It is reported that when Fatimah bint Qais (may Allah be pleased with her) sought the Prophet's advice regarding two marriage proposals, he informed her that one of the suitors was extremely poor, while the other was harsh in his treatment of women.[39] This was not backbiting, but sincere guidance.

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[39] This event is reported in the hadith below.

حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ، بْنِ سَعْدٍ حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَخْبَرَهُ أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أَخْبَرَتْهُ أَنَّهَا، كَانَتْ تَحْتَ أَبِي عَمْرِو بْنِ حَفْصِ بْنِ الْمُغِيرَةِ فَطَلَّقَهَا آخِرَ ثَلاَثِ تَطْلِيقَاتٍ فَزَعَمَتْ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم تَسْتَفْتِيهِ فِي خُرُوجِهَا مِنْ بَيْتِهَا فَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى ابْنِ أُمِّ مَكْتُومٍ الأَعْمَى فَأَبَى مَرْوَانُ أَنْ يُصَدِّقَهُ فِي خُرُوجِ الْمُطَلَّقَةِ مِنْ بَيْتِهَا وَقَالَ عُرْوَةُ إِنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ.

Fatima bint Qais (Allah be pleased with her) reported that she had been married to Abu 'Amr b. Hafs b. al-Mughira and he divorced her with three pronouncements. She stated that she went to Allah's Messenger (ﷺ) asking him about abandoning that house. He commanded her to move to the house of Ibn Umm Maktum, the blind. Marwan refused to testify the divorced woman abandoning her house (before the 'Idda was over). 'Urwa said that 'A'isha objected to (the words of) Fatima bint Qais. (Saheeh Muslim 1480f)

Similarly, in order to preserve the integrity of the Shariah, the scholars of the Ummah have permitted the identification of unreliable narrators of Hadith. This critical effort was essential for safeguarding the religion from distortion.

It is also permissible to speak openly against those who commit oppression, spread corruption, or openly engage in immoral conduct, as this serves the broader interest of society. The practice of the Prophet (peace be upon him) himself provides precedent for this.

Beyond these clearly defined exceptions, however, speaking ill of others in their absence remains strictly prohibited. Even listening to backbiting is not permissible. One who hears it is morally bound either to restrain the speaker, defend the absent person, or, if neither is possible, to withdraw from that gathering—lest he become a participant in an act likened by the Qur'an to consuming the flesh of one's dead brother.

Talebearing (Namīmah)[40]

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[40] Talebearing (*namīmah*) refers to conveying the words of one person to another in a manner that leads to discord, *Fasad,* and division between them. It includes transmitting speech between friends, relatives, or spouses in a way that creates mistrust and conflict—whether the information conveyed is true or false, and whether the intention to cause harm is explicit or not; the determining factor is the outcome, namely the *Fasad* that results from it. The scholars have defined it in various ways. It has been said:

نَقْلُ الحديث من قومٍ إلى قوم على جهة الإفْسادِ والشَّرِّ

"Conveying speech from one group of people to another with the aim of causing harm and corruption."

Imam Al-Ghazali defined it as:

إفشاء السرِّ، وهتك الستر عما يكره كشفه

"Disclosing a secret and violating concealment by exposing what a person dislikes to be revealed."

It has also been described as:

After backbiting, another evil comes into operation: talebearing. Its function is to spread the mischief that has already been created due to backbiting. In most cases, it arises from the same root—self-importance and the desire to interfere in the affairs of others.

The talebearer is, in reality, well-wisher of neither party. He neither benefits the one whose faults are mentioned, nor the one to whom the information is

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التحريش بين النَّاس والسعي بينهم بالإفساد

"Inciting discord among people and striving to create Fasad between them."

Imam al-Nawawi states:

هِيَ نَقْلُ كَلَامِ النَّاسِ بَعْضِهِمْ إِلَى بَعْضٍ عَلَى جِهَةِ الْإِفْسَادِ

"It is the transmission of people's speech from one to another with the intention of causing discord."

A related term used in Hadith is *qattāt*, referring to one who secretly listens to people's speech without their knowledge and then conveys it to others in order to create discord, whereas the *nammām* may transmit what he hears openly.

Imam An-Nawawi clarified that the ruling about *talebearing* applies where no legitimate *Shar'i* benefit exists; otherwise, if there is a valid need—such as warning someone of harm—then it may become permissible or even obligatory.

The scholars have also distinguished between backbiting and talebearing. Imam Ibn Hajar explains that talebearing consists of transferring on a person's statements to others with the aim of creating *Fasad* and discord, while backbiting is to mention a person in his absence in a manner he would dislike. Thus, talebearing is distinguished by the element of causing discord, whereas this is not a necessary condition for backbiting. Imam Al-Haytami states: "Every talebearing is a form of backbiting, but not every backbiting is talebearing," because a person may mention something disliked about another without intending to create conflict; this is backbiting alone, whereas if it leads to discord, it becomes both backbiting and talebearing.

For this reason, talebearing is regarded as a major sin in Islam by consensus, as it breaks trust, severs relationships, and spreads corruption within society. However, conveying information for a legitimate and necessary purpose—such as preventing injustice or warning against harm—does not fall under this prohibition.

conveyed. Outwardly, he presents himself as a sincere friend of both, but in fact he acts to the harm of both.

For this reason, he listens to slanderous remarks without objecting to them. Then he carries these statements to the other person, so that the disturbance created in one place may spread further. In this way, a single instance of backbiting becomes the cause of wider discord.

The law of Allah strictly forbids this practice, for it creates greater disorder than backbiting itself. The Qur'an has described such a person among those of the worst character.

The Prophet (peace be upon him) said:

لا يَدخُلُ الجَنَّةَ نَمَّامٌ

"No talebearer shall enter Paradise." (Saheeh Muslim 105)

In another Hadith, he said:

إِنَّ شَرَّ النَّاسِ ذُو الْوَجْهَيْنِ، الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهٍ، وَهَؤُلَاءِ بِوَجْهٍ

"The worst of people is the two-faced person, who approaches one group with one face and another group with a different face." (Saheeh Muslim 2526)

The correct approach in Islam is that when a person hears someone being spoken against, he should either refute it immediately or try to resolve the matter in a way that does not create further suspicion between the two parties.

If it becomes clear that the criticism is based on fact, then the one who spoke ill should be advised to refrain from such conduct, and the other person should be counselled to correct his shortcomings.

Whispering (Najwa)

The final stage in this chain of evils is whispering. Whispering and secret

consultations give rise to factions and collusion, and as a result, hostile attitudes begin to develop. The law of Allah strictly forbids such behaviour. The Qur'an has described it as an act inspired by Satan:

إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ

"Secret consultation is only from Satan…" (Al-Mujadila 10)

Private consultation between two or more persons does not, in itself, constitute sinful whispering, provided it is carried out for a legitimate purpose and within lawful limits. However, it becomes prohibited whispering when it is conducted secretly behind the back of the group—especially when its purpose is harmful, when it is directed against an individual or group in order to initiate action against them, or when it goes against the guidance of the Prophet ﷺ (peace be upon him).

Differences that are honest and sincere do not give rise to whispering. They are expressed openly and discussed before the organisation without hesitation—either to convince others or to be convinced through sound reasoning. Even if differences remain after such discussion, they do not lead to corruption.

Secret whispering arises only where differences are rooted in selfish motives, or at least influenced by them. Such whispering never produces any real benefit. Even if it appears harmless at the beginning, it gradually spreads suspicion and factionalism within the entire organisation. When a few individuals begin to consult secretly and form a separate group, others are naturally driven to respond in the same way. In this manner, the seeds of discord are sown, and even strong organisations are eventually weakened, with members turning against one another.

Mutual Conflict and Hostility

The final stage of this process is open conflict. The Prophet ﷺ (peace be upon

him) warned:

إِنَّ الشَّيطَانَ قد أيِسَ أن يَعبُدَه المُصَلُّونَ في جَزيرةِ العَرَبِ، ولَكِن في التَّحريشِ بينَهم.

"Indeed, Satan has despaired of being worshipped by those who pray in the Arabian Peninsula; but he seeks to incite discord among them."

(Saheeh Muslim 2812)

He ﷺ also said:

لا تَرجِعوا بَعدي كُفَّارًا، يَضرِبُ بَعضُكُم رِقابَ بَعضٍ

"Do not turn into unbelievers after me by striking the necks of one another."

(Saheeh Bukhari 7080)

Believers have been guided regarding how to act in such situations. The Prophet ﷺ (peace be upon him) said:

إنَّ السعيدَ لمنْ جُنِّبَ الفِتَنَ

"Indeed, the fortunate one is he who is kept away from trials."

(Saheeh Al-Jami 1637)

And he ﷺ indicated that in times of turmoil, withdrawal is safer than involvement.

Secondly, if participation becomes unavoidable, one's role should be that of a sincere reconciler and reformer, as indicated in the opening verses of Surah al-Hujurat:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

"The believers are but brothers, so make reconciliation between your brothers."

(Al-Hujurat 10)

—not that of a supporter of any of the opposing sides.

Safeguarding the Organization from Moral Corruption

All those who gather for the purpose of reform must develop a clear understanding of the nature of selfishness, the stages through which it emerges and develops [as explained in the chapter 6, section 2), and the guidance provided by the law of Allah to counter it. Each individual must strive to guard himself against this disease and remain conscious of the moral and spiritual harm it brings.

At the collective level, the organisation must remain vigilant and not allow any opportunity for selfish tendencies to take root. It should not encourage those who become irritated at criticism or who, out of pride, refuse to acknowledge their mistakes. Those whose speech reflects hostility or whose conduct reveals personal animosity must be restrained.

Similarly, individuals who harbour suspicion, pry into the affairs of others, and later use such information to malign them must be discouraged. The doors of backbiting and talebearing must be firmly closed. Wherever these evils appear, they should be addressed in accordance with the Islamic principles already outlined.

Above all, special care must be taken to guard against whispering, for it is the first step toward division within the community. No sincere individual should allow his views on any disputed matter to be shaped through secret consultations. If there are signs that some people are engaging in such practices, the group must act immediately to correct them or neutralise their influence.

Even after taking these precautions, if factionalism nevertheless arises, those who are committed to the mission must not respond by forming counter-groups or adopting similar methods. They must keep themselves free from

this vice and continue to make sincere efforts to bring an end to it. If such efforts do not succeed, it becomes their duty to bring the matter openly before the organisation.

If the organisation contains a strong majority of sincere and upright individuals, such tendencies will be eliminated. Otherwise, if careless and disruptive elements gain the upper hand, the organisation will inevitably fall prey to these evils.

2nd Weakness: Temperamental Imbalance

The Nature and Importance of Temperamental Balance

The second major weakness—after the weakness of selfishness and self-love discussed earlier, along with its various manifestations—is what may be described as temperamental imbalance. In comparison with selfishness, it may appear to be a relatively harmless flaw, since it does not arise from evil intention, carnal desire, or impious motive. Nevertheless, in its consequences it occupies the second position after selfishness, and at times its harmful effects are no less serious.

The natural outcome of temperamental imbalance is a lack of balance in thought, perception, action, and effort.

This stands in clear opposition to the very nature of life. Human life is founded upon the adjustment of diverse and often conflicting elements and is sustained through the coordinated and balanced functioning of multiple forces—forces which may at times oppose one another, yet are held together in such balance that each contributes to the overall purpose. The world at large reflects the same pattern. The individual human being is structured in this manner. The collective life that emerges when human beings work together to form a community or society follows the same principle too.

Putting Balance into Practice

For any meaningful achievement in life, balance in thought and outlook is essential. Effort and action must likewise be measured and proportionate, corresponding to the balanced order of the world. All aspects of a matter must be given due consideration, and problems must be examined from every relevant angle. Each genuine need must receive its proper share of attention, and no legitimate requirement of human nature should be neglected.

When Perfect Equilibrium Is Not Attainable

Although perfect equilibrium may not be attainable, a general state of balance is indispensable. The closer a person comes to this balance, the more beneficial the outcome; and the further he departs from it, the more he comes into conflict with the realities of life, resulting in greater harm.

A Testament from History:

The disturbances that have occurred throughout history—and those that continue to occur—are largely the result of unbalanced minds approaching human problems from a single perspective. Such minds propose one-sided solutions and adopt excessive or disproportionate methods to implement them. This is the root of much destruction. Constructive work, at any level, can only be achieved through balanced thinking, sound judgment, and measured action.

Significance of Balance in Islamic Movements

This quality is even more essential in carrying forward the programme of reform and reconstruction entrusted to us by Islam. Islam itself represents the highest standard of moderation and balance. Only those individuals are capable of translating its teachings into practical life whose outlook reflects the same balance, and whose temperament embodies the same moderation. Those inclined toward extremes—whether of excess or deficiency—may disrupt the programme, but they cannot bring it to a successful conclusion.

Another consequence of imbalance is that it often leads to failure. The success of any reformative effort does not depend solely on the strength of one's conviction in its truth. It also requires that society be convinced of its practicality and benefit, and that it be presented and implemented in a manner that connects with the hopes and interests of the people. This can only be achieved through balanced thinking and moderate methods.

An extreme programme pursued through extreme methods does not inspire confidence; rather, it creates apprehension. Instead of generating acceptance, it invites criticism and opposition. In this way, imbalance weakens the prospects of acceptance and undermines the possibility of practical success. Even if a small group of like-minded individuals unites around such an approach, it is unrealistic to expect that an entire society will adopt such extremity or disregard the realities before it.

This tendency is not only harmful to society at large but also damaging to the group itself that undertakes the work of reform and reconstruction.

Resulting Evils

Lop-Sided View

The first sign of temperamental imbalance is a one-sided perception of facts. Under its influence, a person sees only one aspect of a problem and overlooks the rest. He considers only one side of an issue and lacks the patience to weigh other perspectives. Once his mind inclines in a particular direction, he continues along that path and shows little willingness to re-examine the matter from another angle.

As a result, a persistent imbalance develops in his understanding. He leans excessively toward one side when forming opinions and attaches importance only to what aligns with his view. Other aspects—however significant—lose their weight in his eyes. In the same way, he condemns what he perceives as evil, while ignoring other evils that may be equally serious or even more harmful.

When he adopts a principle, he does so with rigidity, without considering the practical demands of the situation. And when he turns to action, he may pursue it with stubborn insistence, making success his sole concern, without properly weighing the moral limits that should govern the means he employs.

Extremism

If this mental condition is not checked at an early stage, it gradually develops into harsh extremism. A person affected by it begins to insist, with undue rigidity, that his views must be accepted, and becomes inflexible in disagreement. He neither evaluates the opinions of others with fairness nor makes any sincere effort to understand them. Instead, he attributes the worst motives to opposing views and seeks to belittle them.

Such behaviour makes him increasingly difficult for others to tolerate, while at the same time hardening others against him.

If this imbalance is restrained even at this stage, the situation may still be corrected. But if it is regarded as a virtue and allowed to grow, it soon degenerates into irritability, peevishness, and rudeness. This is then accompanied by imputing motives and attacking those who differ. Such an attitude cannot be sustained within any healthy social environment.

Collective Imbalance

An individual who behaves in an unbalanced manner is eventually isolated from the group and becomes incapable of fulfilling the purpose for which he had joined it. In itself, this may not cause significant collective harm. However, when several such immoderate individuals exist within a group, sub-groups begin to form, each reflecting a particular kind of imbalance. Extremes give rise to counter-extremes, differences intensify, and discord spreads. The group gradually fragments into factions that come into conflict with

one another, and the entire effort for which they had initially united – often with sincere intentions – collapses.

The reality is that tasks which cannot be accomplished individually, but require collective effort, demand coordinated action. This, in turn, requires the cooperation of people with diverse temperaments, abilities, and perspectives. Each person must present his view, and at the same time learn to appreciate the views of others. Mutual adjustment thus becomes essential.

Such cooperation cannot be sustained without humility, and humility is possible only in those who possess balance of temperament and sound judgment.

People of unbalanced temperaments may come together for a time, but they cannot maintain lasting unity. Their group eventually disintegrates, and the resulting splinter-groups become centres of further conflict – each shaped by its own imbalance. In the end, all assume positions of leadership, with none willing to follow.

Those who are moved by zeal to work for Islam, and whose unity rests upon the shared objective of establishing the Islamic order, must first examine themselves and guard against every form of extremism. Their *Jama'ah* must also remain vigilant that this weakness does not spread within its ranks. They should keep before them the clear guidance of the Qur'an and the Sunnah, which strictly prohibit excess and rigidity.

The Qur'an identifies exaggeration in religion as a fundamental failing of the People of the Book:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ

"O People of the Book, do not go to excess in your religion." (An-Nisa 4:171)

The Prophet ﷺ likewise warned:

وإيَّاكم والغلوَّ في الدِّينِ فإنَّما أهلَك مَن كان قبلَكم الغلوُّ في الدِّينِ

"Beware of extremism, for those before you were destroyed because of extremism in religion." (Takhreej Saheeh Ibn Hibban Li Shoaib 3871 – Saheeh)

It is reported by Ibn Mas'ood that the Prophet ﷺ said three times:

أَلَا هلكَ المتنطِّعونَ

Indeed, the extremists have been destroyed.

(Majma Az-Zawaid 10/254 – Saheeh Ar-Rijal)

The distinguishing feature of the Prophet's ﷺ mission is moderation—standing between excess and neglect—and possessing the capacity to harmonise with all aspects of life.

The conduct required of those who carry this message was taught by the Prophet ﷺ in these words:

يسِّروا ولَا تُعَسِّروا، وبشِّرُوا ولَا تُنَفِّرُوا

"Make things easy; do not make them difficult. Give glad tidings; do not repel people." (Saheeh Al-Jami 4027)

He also said:

فإنَّما بُعِثتُم مُيَسِّرينَ، ولَم تُبعَثوا مُعَسِّرينَ

"You have been sent to make things easy, and you have not been sent to make them difficult." (Saheeh Bukhari 220)

ما خُيِّرَ رَسولُ اللهِ صلَّى اللهُ عليه وسلَّم بينَ أمرَينِ قَطُّ إلَّا أخَذَ أيسَرَهما، ما لم يَكُنْ إثمًا

"Whenever the Messenger of Allah (peace be upon him) was given a choice between two matters, he would choose the easier of the two, so long as it was not sinful." (Saheeh Bukhari 6126)

إِنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفقَ فِي الأمرِ كُلِّه

"Indeed, Allah is Gentle and loves gentleness in all matters."

(Saheeh Bukhari 6927)

مَن يُحرَمِ الرِّفْقَ ، يُحرَمِ الخيرَ كُلَّه

"Whoever is deprived of gentleness is deprived of all good." (Saheeh Al-Jami 6606)

إِنَّ اللهَ رفيقٌ يُحِبُّ الرِّفقَ ويرضاه ويُعِينُ عليه ما لا يُعِينُ على العنفِ

"Allah is Gentle and loves gentleness, and He grants through gentleness what He does not grant through harshness." (Saheeh Muslim 2593)

In light of the comprehensive guidance outlined above, those who strive to establish the Islamic way of life must guard against selectively adopting teachings from the Qur'an and Sunnah according to their personal inclinations, perspectives, or preferences. Instead, they must shape their outlook in a holistic manner, allowing the guidance of the Qur'an and Sunnah to inform their approach in its entirety. Only through such an integrated understanding can they attain balance, moderation, and justice—the middle path—which is essential for transforming the order of this world in accordance with the Qur'an and Sunnah.

Narrow-Mindedness

Closely related to temperamental imbalance is another weakness: narrow-mindedness. The Qur'an refers to it as *shuhh al-nafs* (self-centred constriction) and declares:

وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"Successful indeed is the one who is saved from it." (Al-Hashr 59:9)

The Qur'an presents this tendency as being opposed to *taqwa* and *ihsan*. A person afflicted with it is unwilling to grant concessions to others. However, much freedom he allows himself, he continues to feel restricted, while regarding others—no matter how constrained they may actually be—as excessively accommodated.

He seeks every concession for himself, yet hesitates to extend even the smallest allowance to others. His own qualities appear to him as virtues, while the abilities of others seem insignificant. His faults do not merit attention in his eyes, yet he cannot overlook even minor shortcomings in others. His own difficulties are real, while those of others are dismissed as excuses. Such a person expects leniency for his own weaknesses but refuses to show the same to others. He ignores the constraints under which others operate, yet places upon them demands he would never accept for himself.

He attempts to impose his own preferences on others without regard for their circumstances. When this tendency persists, it develops into habitual fault-finding. Minor mistakes are magnified, while even the slightest criticism directed at him becomes intolerable.

Another expression of this narrow-mindedness is excessive sensitivity, irritability, and lack of forbearance. In collective life, these traits become a heavy burden – not only for the person himself but for all those around him.

The presence of such a disposition within any group is a serious danger. Collective work depends upon mutual affection and cooperation; without these, even a small group cannot function effectively. Narrow-mindedness not only reduces the chances of success—it can destroy them altogether. It breeds resentment, weakens bonds, and turns companions into adversaries.

Those afflicted with this weakness are unable to adjust even to ordinary social life, let alone contribute to a great mission. This tendency stands in direct opposition to the qualities required for establishing the Islamic way of life. That mission demands breadth of heart, generosity, forgiveness, and accommodation—not narrowness, harshness, and rigidity.

Only those who possess patience and tolerance are suited for this task. They must be strict with themselves and gentle with others; seek minimal concession for themselves while granting the maximum allowance to others; remain aware of their own faults while appreciating the strengths of others. They should be prepared to bear hardship rather than cause harm, and to support the weak rather than burden them.

A *Jama'ah* composed of such individuals will remain united within itself and will also be able to bring together others. In contrast, a group made up of narrow-minded and intolerant individuals will inevitably fragment and drive others away, spreading aversion wherever it goes.

3rd Weakness: Weak Determination

Manifestations of Weak Determination

Weak determination is another very common human weakness. It may be described as follows:

> *A person responds to the call of a mission with sincerity and, in its initial phase, displays considerable enthusiasm for it. However, as time passes, his interest gradually wanes. Eventually, he is left with*

little real concern for the mission and loses genuine attachment to the group engaged in it – despite having joined it willingly.

He remains intellectually satisfied with the arguments that once brought him into the movement. His tongue continues to affirm his association with the mission, and even his heart acknowledges both its correctness and its urgency. Yet his emotions grow cold, and the inner drive that once propelled him to action steadily loses its force.

This condition is not the result of dishonest intention, nor does it indicate deviation from the objective or a change in viewpoint. Neither does it usually lead one to formally sever ties with the organisation. Rather, it is weak determination that manifests itself in various forms once the initial zeal subsides.

Signs of Weak Determination

The first sign of weak determination is avoidance of work. A person begins to evade responsibility and looks for excuses to withdraw from active participation. Gradually, he reduces the time, effort, and resources he once devoted to the mission, giving precedence to other worldly concerns over the cause he had earlier accepted as the purpose of his life. The share of the mission in his life steadily diminishes. His relationship with the *Jama'ah*—once regarded as essential and meaningful—declines into a merely formal association. He becomes indifferent to its progress or decline and eventually loses interest in its affairs altogether.

This condition overtakes him gradually, much like old age overtakes youth. If he does not recognise it himself—and if no one draws his attention to it—he fails to realise that he has abandoned a commitment he had once consciously made: to devote his life and wealth to a higher cause. In this state of heedlessness, whatever warmth remained in his attachment slowly fades away, until it disappears completely.

The Infectious Nature of This Weakness

In collective life, if this tendency is ignored and no effort is made to check it, it begins to spread. Others—especially those who are already inclined toward weakness—find in such a person a ready excuse for their own negligence. Even active workers may lose enthusiasm when they observe indifference around them, forgetting that they had entered this struggle not for the sake of others, but to fulfil their own purpose in life. Why, then, should they abandon it merely because others have done so?

Such a person resembles one who leaves the path to Paradise simply because others have strayed from it. This shows that Paradise was never truly his destination, or that he was willing to pursue it only so long as others accompanied him. In the same way, he may also follow others toward destruction. This is because he has no firm objective of his own and merely adopts the direction of those around him. Such individuals tend to follow the idle and fail to recognise those who are truly committed.

Emergence of Secondary Diseases

In itself, a gradual decline into inactivity may not appear serious. However, once this weakness takes hold, other faults begin to emerge. A person in this condition finds it difficult to prevent one weakness from leading to another. He is often unwilling to admit that his indifference is the result of weak determination, and instead seeks to conceal it.

The Phase of Excuses and Self-Justification

He begins to offer excuses for his inactivity, presenting them as genuine constraints, and attempts to convince others that his commitment remains intact. In reality, this amounts to justifying neglect through falsehood. Thus begins a process of moral decline—one that starts with negligence toward a noble purpose and gradually leads to more serious lapses.

The Tendency to Blame the Organisation for Personal Failure

When, over time, these excuses begin to lose their force and he fears that the real cause of his inaction may be exposed, he shifts the blame from himself to the *Jama'ah*. He claims that he had the desire to serve but was discouraged by the shortcomings of others. In this way, he continues to decline morally. Unable to engage in constructive work, and seeking to conceal his own weakness, he gradually adopts a destructive attitude.

The Search for Justifications to Vindicate Oneself

At the initial stage, this loss of interest appears in a vague and undefined form. Complaints are expressed in general terms, without clarity or detail, and no one can clearly understand the cause of the person's dissatisfaction. At this point, if his comrades act with wisdom—recognising the condition and taking timely corrective measures—he can still be prevented from further decline and helped to recover.

Often, however, some co-workers, lacking sufficient maturity and driven by curiosity or misplaced zeal, press him to explain his attitude. In reality, he may not have any sound reason for his dissatisfaction; yet, in response to repeated questioning, he begins to search for justifications. He points to the faults of individuals, highlights perceived shortcomings of the organisation, and eventually presents a detailed list of grievances which he claims caused his disillusionment. The implicit claim is that a person of his standing cannot be expected to remain associated with such people or with such a *Jama'ah*.

In doing so, he overlooks a basic reality. If his claim were sincere, it should have led to greater effort rather than withdrawal.

Having accepted the mission as the purpose of his life, he ought to have responded to the weaknesses of others by striving more earnestly to fulfil it. If a person finds his house on fire and others fail to act, does he withdraw in frustration, or does he exert himself to extinguish the fire?

The most serious aspect of this attitude is that, in attempting to justify himself, he attributes all faults to others while ignoring his own responsibility. He speaks at length about the shortcomings of others, even though he shares in them. He criticises defects within the Jama'ah, despite having contributed to their emergence. In effect, he complains about conditions for which he himself is partly responsible, while presenting himself as merely a disappointed observer.

No *Jama'ah* is free from weaknesses, and no human effort is without faults. The work of reform has never been entrusted to angels, nor has perfection been made a condition for its progress. Human effort is, by its nature, accompanied by limitations. Yet, despite these, meaningful results are achieved. It is unrealistic to expect flawless performance in this world.

If shortcomings are identified with the intention of correcting them and advancing toward higher standards, this is both necessary and beneficial. Progress is only possible through such sincere self-criticism. But when faults are sought merely to justify one's own inaction, it becomes a form of self-deception. Such an attitude can always find grounds for excuse, even under the best conditions, and it cannot be eliminated unless human beings themselves are replaced by angels. It is, therefore, unworthy of a person who cannot claim to be free from weakness himself.

The Consequences of the Hostile Atmosphere Created by This Disease

A permanent attitude of fault-finding for the sake of finding them does not lead to the removal of defects; rather, it becomes a means of reinforcing them. By adopting this approach, a person sets a harmful example for others—especially those of weak resolve—teaching them how to evade responsibility, conceal their shortcomings, and satisfy themselves through self-deception. As a result, those who have grown inactive readily follow this pattern. Each begins to claim disillusionment with the *Jamaʿah* and

compiles a list of alleged faults to justify his own negligence.

In this way, a chain of evils is set in motion. On the one hand, an atmosphere of criticism and counter-criticism spreads, damaging the moral fabric of the *Jamaʿah*. On the other hand, sincere workers—who were previously unaffected—become discouraged by this environment.

Destructive Awakening of Those Who Were Sound Asleep

When attempts are made to restrain this disorder, those who have adopted this attitude unite, and their resentment gradually takes the form of a collective outlook, and sometimes even an organised trend.

Thus, suspicion, discouragement of others, and the search for justifications become ends in themselves. Those who were previously inactive suddenly become active—but only in this destructive direction. Their dormant energies are revived, not for constructive work, but in a manner far more harmful than their earlier inactivity.

Types of Weak Determination and The Responsibility of the Jama'ah

Every *Jamaʿah* engaged in reform must remain alert to the danger of weak determination. Its workers and leaders must be able to distinguish between its simple and more complex forms and remain conscious of its serious consequences. It should be checked at the earliest stage.

The Simple Form of Weak Determination and Its Remedy

Simple weak determination is when a person accepts the truth of the mission and the legitimacy of the *Jamaʿah*, yet shows negligence in effort or lack of active interest. As soon as this condition appears, corrective measures should begin.

The corrective process for the simple type of weak determination is as follows:

- **The first step** is to determine whether this inactivity arises from genuine difficulty or from weakness of resolve.
- If real obstacles exist, they should be removed, both to assist the individual and to prevent misunderstanding. But if the cause is weak determination, the matter should be handled with wisdom and restraint, without harshness, and with a clear distinction between such a case and one involving genuine constraints.
- **The second step** is to address this weakness through sincere counsel, reminding the individual of the purpose and principles of the movement. The more committed members of the *Jamaʿah* should give him special attention, strengthen his spirit, and draw him into active engagement.
- **The third step** is to ensure that such negligence does not become normalised. Regular review should be undertaken to assess how far individuals are contributing according to their capacity—in terms of time, effort, and resources. If a person falls short, a natural sense of accountability may arise, which can help restrain further decline.

However, this process must be conducted with care. Mishandling can push a person from simple weakness into a more serious condition.

The Compound Weak Determination

This more serious condition—compound weak determination—arises when a person begins to conceal his weakness through falsehood and shifts the blame onto the *Jamaʿah* itself. This is no longer mere weakness; it reflects a deeper moral failure and cannot be allowed to take root in a movement based on moral reform.

At its initial stage, this condition appears in the form of excuses and misrepresentation. To ignore it is to betray both the individual and the *Jamaʿah*. Every member must possess the basic moral courage to acknowledge his shortcomings honestly. It is far better to err and admit it

than to justify oneself through false excuses.

Such behaviour must be addressed as soon as it appears and must not be allowed to grow. If private counsel fails, the matter should be brought openly before the *Jamaʿah*, and the reality of such excuses made clear, so that they lose their influence. Delay in taking action only allows these evils—already described—to spread further.

This stage of weakness begins when an inactive and negligent person begins to find fault with the attitude of the members and of the *Jamaʿah* in order to conceal his own shortcomings. This is a serious sign. It indicates that the person is no longer merely weak but is inclined toward creating disturbance. In such a case, it is not appropriate to inquire into the causes of his supposed dissatisfaction, for this would only encourage him to persist in that course.

Instead, his associates should warn him of accountability before Allah and make him realise the impropriety of criticising others while his own conduct reflects clear negligence.

Who Is Entitled to Offer Criticism Within the Jamā'ah

Those who are actively striving—sacrificing their time and resources—are justified in expressing dissatisfaction with his inaction. He, on the other hand, has no grounds to adopt a resentful attitude when his own behaviour is the source of disorder and is becoming a negative example for others.

It is true that all weaknesses and shortcomings should be brought before the Jamā'ah, and it must never neglect the responsibility of correcting them. However, the task of identifying faults and offering criticism belongs to those whose commitment to the work is established. Only such individuals are capable of offering sincere and constructive criticism.

In a movement founded upon high moral principles, it cannot be

permitted that those who are inactive and lacking in character should openly criticise the Jamā'ah. Their proper position is one of self-examination and remorse, not that of reformers. If they assume this role, it reveals a serious moral defect; and if the Jamā'ah accepts this, it indicates a weakness within the Jamā'ah itself.

In any active movement, a clear distinction must be maintained between the sentiments of its ***healthy members and those of its disease-affected members***. The two cannot be treated alike.

Healthy members are those who remain actively engaged in the mission, who devote their time, abilities, and resources to it, and whose record demonstrates consistent effort according to their capacity. ***Disease-affected*** members, on the other hand, are those who have either failed to fulfil their responsibilities or have lapsed into inactivity after an initial enthusiasm, leaving behind a record of negligence.

The difference between the judgments of these two groups is like that between the vision of a sound eye and that of a disease-affected one. A Jamā'ah can correctly assess its condition only through the perspective of its active and sincere members. Those whose dissatisfaction serves merely as a cover for inaction cannot provide a reliable basis for evaluation. Their judgments are often misleading, if not entirely distorted.

A group that seeks to preserve its intellectual and moral integrity cannot base its decisions on such opinions. To accept their criticisms uncritically, to apologise on that basis, or to measure one's strength and weakness according to their assessment is a serious error. Such behaviour may appear humble, but it is neither humility nor sound judgment; rather, it reflects lack of discernment. Groups that have adopted such an approach have never

achieved meaningful results.

Just as it is wrong to consider one's work flawless, it is equally mistaken to assess one's shortcomings on the basis of every opinion, without regard for the competence of the one offering it.

Three Types of Mentalities Within a Jamā'ah

Another important point must also be kept in view. A *Jamā'ah* working for a defined objective must operate with two standards:

- **Highest Standard:** This is the ideal standard, representing the highest level to which it aspires;
- **Minimum Workable Standard:** This is the standard below which the work cannot be sustained.

Both must be recognised, and neither should be confused with the other.

In this relation, there are three types of possible mentalities in a *Jamā'ah*:

The Mentality Which Abuses the Highest Standard as an Excuse:

One type of mentality does not attach real importance to working for the actual objective. For such a person, it makes little difference whether the programme succeeds, fails, or is abandoned altogether. It is not a matter of life and death for him. He can easily withdraw from it and continue his life unaffected, or participate in it in such a way that his time, wealth, and effort remain largely untouched. At times, such a person may seek the *Highest Standard* not for the sake of practical achievement, but for intellectual amusement or as a means of concealing his tendency to avoid responsibility. He appears dissatisfied with anything short of the ideal, and anything less than perfection evokes expressions of disapproval. In reality, however, this dissatisfaction does not arise from concern for the work; rather, it serves as a justification for avoiding it—whether consciously or unconsciously.

A Sincere but Vulnerable Mentality Easily Influenced by the Former

Another type of mentality assigns great importance to the objective and to the effort required for its attainment. However, due to an overly idealistic or imaginative outlook, such a person fails to maintain a clear distinction between the ideal standard and the minimum workable standard. As a result, he often becomes confused and is easily influenced by the first type. In this way, he places himself in difficulty and creates unnecessary strain for those who are engaged in the work with clarity and purpose.

The Practical Mentality That is Required for The Success of the Effort

There is, however, a third type of mentality. A person of such mentality is firmly committed to the objective and remains conscious of his responsibility for its success or failure. This awareness enables him to keep the distinction between the ideal and the minimum workable standard clearly before him at all times. He does not allow the pace of work to decline without valid reason.

He neither abandons the ideal nor becomes indifferent to it. Any falling short of it causes him genuine concern. At the same time, he continues to operate within the limits of the minimum workable standard. Rather than lowering the framework of the programme or slowing its pace on account of those who fall below this standard, he sets such individuals aside and continues to move forward. At the same time, he remains mindful of his own capacity and regulates both the scale and pace of his work accordingly, for any misjudgement in this regard can prove harmful.

The greatest error would be to seek guidance from those belonging to the first or second category. Only those of the third type are capable of offering sound direction and a correct assessment of the situation. It is therefore essential to recognise them and rely upon their judgment.

اللّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ

SAMA O BASR
A PROJECT OF ICAN